

THE
Metropolitan,

A Monthly Magazine,

DEVOTED TO

Religion, Education, Literature,

And General Information.

EDITED BY A CLERGYMAN.

VOLUME I.



BALTIMORE:

PUBLISHED BY JOHN MURPHY & CO.

No. 178 MARKET STREET.

PITTSBURG: ... GEORGE QUIGLEY.

1853.

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7/1/58
OCT 4 1886

Murphy & Co.

Printers, Publishers & Catholic Booksellers,

178 Market Street, Baltimore.

Publishers' Notice.

THE aim of this Magazine, as stated at its commencement, has been to furnish the Catholic community monthly, at a cheap rate, with an instructive and interesting miscellany of information, chiefly of selections from approved sources. The conductors of the work flatter themselves that they have fulfilled the obligation which they assumed, and done even more than they promised. The Magazine, from having been chiefly an eclectic periodical, has become, in a great measure, original; it has increased from 48 to 64 pages per month, and, together with this improvement, has been embellished with numerous illustrations. The conductors of the work have also reason to think that the character of its contents have given constantly increased satisfaction to its readers. In the forthcoming volume, renewed and increased efforts will be made to enhance its character as a Catholic and popular Magazine. The editor who has so far conducted it, having assumed the duty but temporarily, and being unable to bestow upon it the increased attention and labor that are required, will retire from the work; and, in doing so, he is happy to state that his office will be filled by a gentleman who has attained to a high position in the literary world, and whose abilities are a guarantee that the periodical, under his management, will be eminently deserving of public favor.

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THE

METROPOLITAN.

Vol. I.

FEBRUARY, 1853.

No. 1.

INTRODUCTORY.

THOUGH the public have been informed, through a prospectus, of the object, plan and management of the *Metropolitan*, we have a few words to say on this subject by way of introducing it to the reader. The exposition and defence of Catholicity, and the diffusion of intelligence relating to it, being the aim of this periodical, it must not be expected to contain any thing in the least at variance with the principles of Catholic faith and morals. That mawkish sentimentalism, frivolity and worldliness which abound so much, under the name of "light reading," in most of our secular magazines, will be totally discarded from its pages. We do not mean to say, however, that all matter of an amusing or entertaining character will be excluded, nor that the doctrinal, controversial or critical essay will not be occasionally relieved by articles of a less serious character; but, that it will be our effort to mingle the agreeable with the useful, without pandering to a morbid appetite. We are convinced, indeed, that this periodical will not make its way into favor, if it do not present to its readers an interesting as well as instructive miscellany of information: but at the same time it cannot be denied, that in the whole range of literature there is nothing more capable of diverting the mind, than the progress and triumphs of Catholicity throughout the world. Her combats and victories, her struggles against error in every shape and form, the intrepidity and self-devotion of her missionaries, the heroism of her martyrs, her immense achievements in the cause of letters and civilization, her inexhaustible resources for the relief of suffering humanity, are subjects of startling interest, not merely in a religious point of view, but even as a portion of the general stock of literature. The ordinary reader, not less than the pious Catholic, must find pleasure in such topics.

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VOL. I.—No. 1.

Introductory.

By spreading information of this kind, with a variety of other instruction, we hope to lend some assistance in the encouragement of a more general taste for Catholic literature. The position of Catholics in this country demands of them an extensive knowledge, as well as the practical observance, of religion. Surrounded by all the forms of error, which openly assail the Church of God, and exert a covert influence upon social and domestic life, it is impossible for the Catholic to escape the contamination of this infected atmosphere, if he apply not the antidote to the poison; much less will he be able to defend the honor and promote the interests of religion, if he be not acquainted with the various modes of warfare which the enemy of truth employs, and with the proper weapons by which he is to be defeated. This knowledge is to be gathered chiefly from our periodical literature, because this channel of information is adapted to the actual wants of the times, and forms as it were a summary of the more prominent and useful works, which many indeed may peruse, but which the mass of the community have not the leisure to consult.

This reflection leads us to remark, that a magazine of this kind, if conducted even with ordinary ability, will form a valuable repertory of information for the Catholic family; a work which will not only be acceptable at the time when it is issued, but which will prove always, by the variety of its contents, to be a most useful reference on all subjects connected with the doctrines and practices of the Church, and its past and cotemporaneous history. How often is it a matter of regret, when, for our own satisfaction or for the benefit of others, we wish to recall some useful document or article that we have read in the weekly journals, to find that we can no longer have access to it? This inconvenience arises from the fact of there being no suitable mode of preserving such materials. Hence, among all the works that enrich a Catholic library, there are none more really serviceable, or to which the general reader turns with more pleasure, as an occasional source of entertainment and instruction, than a periodical of this description.

In taking a position among our cotemporaries as an auxiliary in the same noble cause to which they are devoted, we are sensible of the close relation which must exist between us, and we hope to fulfil the obligations which it imposes. We shall express our sentiments freely, and in doing so it may be our lot occasionally to differ from a fellow-editor; but we shall not allow the pride of opinion or the spirit of contention, to usurp the place of that moderation and courtesy which are due to others, and which are the plain dictates of Christian charity. We are convinced that our brethren of the press will be disposed to meet us in the same spirit.

THE CHURCH, THE GUARDIAN OF LETTERS.

BY REV. CHARLES H. STONESTREET, S. J.

"Animus incorruptus aeternus rector humani generis agit atque habet cuncta, neque ipse habetur."

THE guardianship of letters, which it is the object of the present article to notice, is a theme that daily grows in importance. The public mind, not only of our own country, but of Ireland and of France, is deeply engrossed with it. We begin to feel sensibly that the rod of the master has been for too long a time in the hands of our enemies. This magisterial rod has been forcibly styled, "the sceptre of the world." To share the power of the mysterious wand of learning is a call, at once, of duty and of interest. The spirit of the Church begins to fill anew the breasts of nations, and to animate the hearts of parents with a more than wonted zeal for those whom Providence has entrusted to their care. France rising from her frightful dream of philosophism and again becoming conscious, remembers with gladness that she is Catholic—and Newman is consecrated by English persecution the first President of the Irish University. The Young Catholic's Friend and the St. Vincent de Paul Societies seek a scholar in him, who otherwise might have no friend—religion enlarges her enclosures to receive, and braces her energies to teach the poor and the orphan under the shade of her altars; while her seminaries, her colleges, her academies, throw open their halls to the more favored of her children. Now, as ever, the Church is the guardian of letters.

Moral doctrine is drawn from no other sources, than the Scripture and the teaching of the Church. Christianity therefore introduced into the world a new system of philosophy. She established on the eternal basis of truth the immovable principles of virtue. Reason, heretofore groping in the dark, was then irradiated by the light of revelation—*saw* at a glance the "summum bonum," the object of man's happiness—and heard a heavenly voice teaching its attainment. To determine in what consisted the summum bonum or the object of man's felicity, made a battle ground of Pagan philosophy. Here the Stoic, the Peripatetic, the Academician, and more than a hundred other schools were in constant conflict—here in perpetual error, they brandished at each other, in angry dispute, the fragments of their false axioms and jarring creeds. To have preserved and perpetuated this jargon of absurdity, would have been little to the praise of the Church. Yet even in dealing with these false doctrines of Paganism, their form and language, and whatever of truth could be separated from error, was retained by the conservative spirit of the Church. She destroyed the Lares and Penates—the household gods and the idols of the Pagans, but carefully preserved the choice productions of their gifted sons.

The destruction however of their errors was not material but mental. The darkness of error, like the shadow of death, vanished at the appearance of the Orient light from on high.

The two great principles of the moral sciences—the object of man's happiness and the immortality of the soul—being firmly established, put an end to the otherwise endless wrangling and introduced on the theatre of learning a new set of teachers—the Fathers of the Church—the doctors and masters of Christian philosophy. Some of these men were recent converts from Paganism, and others had been the disciples of the Apostles:—they all glowed with the desire of making the loveliness of truth known to mankind. This honorable and divinely sustained

feeling could not be destroyed by the violent persecutions raised against them. They had to flee to caverns and to catacombs. These then became so many studios whence issued forth writings, destined, like the minds that conceived them, to be immortal. To allay the violence of their enemies, Justin and Tertullian wrote their apologetics for the new philosophy. The power of these masculine compositions shook the tyrant on his throne. Of the writings of one of them, it has been said: "Every word was in itself a sentence, and every sentence a victory." The sweet sound of truth, that had gone forth from Judea, constituted the substance of their teaching. This voice, caught up by the Apostles, had been sounded to the uttermost limits of the earth, and Christian philosophy was to echo it from century to century to the end of time. This heavenly truth sounding among men is the doctrine of the Church, the guardian of letters. Leaving to other times and to other places the consideration of her celestial origin, we are now to view the Church as a power among men.

The primitive Christians converted from Paganism, had no literature of their own. They moreover no longer thought and spoke as of old; for they had ceased to worship the gods of the Gentiles. They besides did not go over to a nation, whose literature was already formed and complete. The old Jewish nation had called down a curse upon itself, that was working out its destruction, and preparing for it a lasting exile from temple and from home. They had forfeited their birth-right to the inheritance of truth, for which they had been the chosen heirs. They were bereft of successors. Their very language soon became a dead one; for the learned and sainted Hieronymus informs us that in his time—viz: the 4th century of the Christian era—he could scarcely find any one who could speak and very few who understood it! The Christians were thus a virgin community, brought into existence by the omnipotent word of the Redeemer.

Here then we are to mark the first epoch, in which the Church acts as the guardian of letters. We may pass over the period of three hundred years, when she had to brave the strong arm of power and prove herself immortal in the midst of persecution. An ever-living victim, she gathered strength from death itself. We hurry on to the time, when the victory of the first Christian prince was written on the cross in the heavens.

Then two great languages—the Greek and the Latin, told the thoughts of the masters of the world: and divided between them the empire of literature and the arts. The historic muse had made an elegant record of the daring of heroes on the field and of the wise resolves of sages in council. Such record was read in the great public assemblies of Athens. The praises of one called into action the virtues of another—"one great hero fanned another's fire"—till every citizen became a patriot and every man "a brave." The virtues of a predecessor became a pledge for the prowess of his successor. The image of ancient worth appeared even in his dreams to the youthful warrior; for Themistocles was kept awake by the monument of Miltiades. The tragic poets representing to the eyes of the people the achievements and trials of their military chiefs—now enkindled their patriotism by the view of Marathon—now moulded their hearts to sacred piety by the sufferings of Leuctra. Classic writers had been stimulated (and not without effect) to mental exertion by the hope of obtaining the civic crown at the Olympic games. They were moreover urged on in their compositions by a natural and honest desire of living even after death in the grateful memories of their fellow-countrymen. Eloquence had flourished for centuries in the forum; at one time terse and piercing as the lightning appeals of Pericles, and again full and sonorous

as the thunder-toned orations of Demosthenes. Intellectual culture, aided by a beautiful language, had been carried to the highest pitch of excellence. The treasures of Grecian literature, of which the Church became guardian, were immense.

If we turn our looks to the west, we there see Rome, the mistress of the world, like the fabled goddess Cibele, crowned with cities and kingdoms, and leading after her triumphal car suppliant monarchs and conquered nations. The majesty of the Romans transfused itself into their writings, and the language of this kingly people became as grand as were the conceptions of their intellect. Great achievements were accompanied with great virtues in their early republic. These achievements and virtues, when ripened and hallowed by time, became a fruitful theme for the poet and the historian. The firmness of Cato, the prudence of Fabius, the daring of Marcellus, the patience of Scævola, devotion to the public good of Curtius, the frugality of Fabricius, the plain life and fervent patriotism of Cincinnatus, who saved his country—and will live forever in the American heart, and be by us called Washington—these, these are examples of ennobling virtues rescued from oblivion by the guardian of letters.

There is a singular beauty and appropriateness in the greatest republic of antiquity, teaching virtues and giving lessons and warnings to us. Memory calling up the shades of the mighty dead—we feel the full force of what Sallust says: “I have often heard that Quintius Maximus, Publius Scipio and other renowned men of our State were used to observe: when they beheld the images of their ancestors they felt their minds most powerfully stimulated and moved to virtue.” We must moreover bear in mind that the ancient writers not unfrequently drew *rather* pictures of human excellence, (proposed to excite the admiration and elicit the imitation of youth,) than faithfully recorded past events. Hence we hear the Romans, while admiring the actions of Greece, putting in this salvo; “that although great and worthy of imitation, they are still somewhat less than fame makes them!” It is indeed a matter of doubt *yet* among the learned: whether Xenophon in his Cyropaedia gives a life of Cyrus, or draws a portrait of a perfect prince. St. Basil the Great, in his exhortation to Christian youth to read the books of the Gentiles, gives, as his opinion, that all the poetry of Homer is a eulogy of virtue and military valor. He cites examples from this author and from Hesiod to show the excellence of nature, speaking truth and goodness to the youthful mind and heart. This same teacher of Christian philosophy quotes in his address to youth the description of a Chian sophist of the vision of the young Hercules, who saw under female forms Virtue and Pleasure. He chose the former; for although showing him a thousand perils and immense labors by land and sea, she promised him at death a place among the gods.

Literary toil diligently persevered in for lengthened centuries, had amassed a store of doctrine, abundantly sufficient to supply all nations; and of such a cast as to bear upon it the impress of an immortality, destined to serve all times. These treasures fell principally into the hands of the Church—and she alone preserved them. Other guardians either died off, or became recreant to their trust. The Church alone is the golden chain that links the older days of Greece and Rome to our own times: the Church alone put to flight the errors of Pagan, by the truth and sublimity of Christian philosophy. Still she guarded their writings, and preserves, even now, their Aristotle and their Plato. The fervid invectives of her Chrysostom rebuked even emperors, who profanely indulged in indecorous equestrian and scenic exhibitions; but her Basils and her Gregories prepared themselves, with her approbation, for a useful manhood, in the school of Libanius.

Classic studies she has ever cherished; for "they grace all times, all ages, and all places—they form the youth, and delight the old age" of her children—"they adorn prosperity—cheer and console adversity—amuse and entertain us at home—and are no impediment to us abroad—pernoctant nobiscum, peregrinrantur, rusticantr."

No one example can be brought, of the Church's having ever destroyed the works of Pagan literature. A single charge of this nature has been made against St. Gregory the Great—but falsely; for the Palatine Library, (whose classic works he is said to have burned,) had itself been destroyed, before the days of this great Pope, in the sacking of Rome by the barbarians. The only truth most distantly connected with this fable, is that this great Pontiff did censure Didier, the Archbishop of Vienne in Gaul, because this rather learned than zealous prelate taught the classics to the prejudice and neglect of other more pressing and sacred duties of his vocation.

The tongues of fire that rested on the heads of the Apostles, not only filled their hearts with the love of virtue, but enriched their minds with the gifts of knowledge. Their successors—the first teachers of Christian philosophy and Fathers of the Church—labored to acquire these same gifts, by application to learning. Desirous to adorn the tabernacle of the Lord with the richest spoils of Egypt, they gave themselves to a diligent study of the literature of the Pagan republics. For although the spirit of simplicity is the genius of Christianity, still this simplicity is not at all opposed to a thorough and profound erudition. Those most distinguished for their elegant acquirements, have at the same time been models of Christian humility. The Augustins, the Nazienzены and Jeromes witness this fact. The emperor Julian, one of the most powerful and arch-enemies of Christianity, intending to vex and cruelly persecute the Church, forbade to Christians the study, and the use, and the teaching of the classics. The Fathers of the Church, during the time of this interdict, supplied the deficiency by their own polished compositions. These are even now taught with the ancient classics in our colleges, and are destined long to dazzle and puzzle the students of the Anthology. Our Nazienzены then labored to feed by their toil, that light for Christian youth which the imperial persecutor attempted to extinguish. Who, we ask, was the benefactor then of Christian literature, Julian the Apostle, or St. Gregory Nazienzen? England has almost—nay quite—in our own times imitated the example of Julian the Apostle. She forbade Catholic Maryland to have classic teachers. Our two first Archbishops had to seek among strangers, at Doway and St. Omers, what had been denied them at home, and in their fatherland. A classic remnant of the men of those days lives yet, a patriarch of the District of Columbia:—and England even now has well nigh imprisoned the president elect of Ireland's Catholic and classic University!! Aye, well—full well does that sage old heretic know that "knowledge is power." Julian's object in this edict, or rather interdict, was to degrade the followers of Christ—to leave to others the writing of the history of the meek and lowly Nazarenes. His historians would then be his friends, and tell their own history in their own way. How much of this strategery of literature have not our own times witnessed! What has not lying England dared in history? Her Gibbons, her Humes and Smollets wrote romances in her honor, and called them histories; until lengthened study brought forth a Lingard, to be for us the harbinger of a brighter age, whose vista he has the glory to have opened. Her next history of judicial pleadings for the year 1852, may represent to us Lord Campbell, as a mirror of legal justice—as one who wears, without stain, the spotless ermine. It

will tell us gravely how patiently he heard and how piously he decided in favor of much injured Achilli! But falsehood now has its scourge. An indignant world thrills at the injustice: and England's very partisans proclaim against her the *truth*.

One, unprepared by the previous discipline of classic and lengthened studies—one, whose mind is not enriched by various erudition—one, whose judgment is not ripened by mature reflection, may indeed write history—but who will read it? He may compose essays—but *who* will be instructed by them? He may rhyme verses—but will have to sing them himself!! Who can peruse with any patience our epic Columbiad? or who can ever think, without a smile, of our glorious Freedoniad? A few more years of steaming on scholars to literary renown will give us yet a Washingtoniad!

"Pious simplicity," says the energetic St. Jerome, "may edify the Church—but cannot prevent those, who, by perverse doctrine, would undermine the temple of God." Hence the good of religion, and the good of society, have ever animated the inmates of the sanctuary to consecrate their life and labor to virtue's most powerful human defence—literature and science.

Up to the year 1455—when the ingenious Faust happily invented "the art of printing," the votaries of religious orders were by whole communities employed with their manuscripts. Not only did they transcribe with patient toil the volumes of the Bible; but embellished them in a manner highly creditable to their piety. Their labor was used not only to preserve the divine records of revelation, but to increase and multiply the copies of Cicero and of Homer. When men of the world had closed their ears to the songs of the minstrels, and to the eloquence of the orators of antiquity—when the martial knight vaunted of dipping the hilt of his sabre into the inkstand—and signing with the stamp of his armorial-bearing written documents, then the Church guarded with more than vestal vigilance the sacred fire of literature. Thus the learned and the pious man both owe an eternal debt of gratitude to the saving vigilance of the sanctuary—the one owes it, because the Church, the guardian of letters, has preserved, amid more than barbarian indifference (on the part of the worldlings,) the rich treasures of learning; the other owes it, because the Church has secured and honored the sacred depositories of faith.

It is the real interest of the Church to drink deeply herself of the fountain of knowledge, and to encourage her children in the pursuit of letters. Hence she has ever cherished a thorough and classic course of studies.

We would be much in error, were we to look upon education as a mere collection of a certain amount of knowledge, or as a simple habilitating to calculate numbers and to pen down sentences. Education is a long and difficult disciplinary ordeal, forming the mind and chastening the heart of youth. It is to inculcate on youth habits of industry, the true principles of honor, just sentiments of integrity, the duties he owes to God, to himself and to society; it is to develop the singular faculties bestowed on him by his Creator, to strengthen his memory, to sharpen his intellect, to mature his judgment and prepare it for action in any emergency; it is to purify his imagination, to direct his taste, to guide his will to a selection of the good and great. As in gymnastics the one exercised is carried on in a continuous series from a less to a more difficult evolution, the master ever proposing something that calls forth the full energies and the entire strength of his pupil, (thus developing and increasing his bodily power,) so also in mental exercises. A just system of education should have wherewith to give full exercise to the three powers of the mind: ever presenting something new to stimulate to exertion

and bestow, by use, habits of industry—still offering something daily more and more difficult to give additional perception to the intellect and justness to the judgment, and bringing forth daily something heroic and noble and gentle to sublime the mind and to purify the heart. Now this mental exercise or discipline is nowhere so perfectly obtained as in the study of the ancient classics. For there the scholar is constantly stimulated to industry by learning something new, in the analysis of his author, and in the application of his rules, his memory and judgment are brought into vigorous action; his intellect is brightened by nice discriminations of words and sentences; his taste is improved by being called on to appreciate various and delicately defined turns of thought—while his will is attuned to noble conceptions by the ever enchanting recital of what “in former days” was nobly dared and bravely done.

The student of the classics has in their study, moreover, an unbroken exercise in oratory. Under a skilful preceptor, what is a translation of Latin and Greek authors but an extempore oration on a small scale, delivered by the youthful Cicero? When asked to translate, he is *called out* by his teacher to speak in English the composition of his author *written* in a learned language. By this exercise he becomes himself at once a composer and a declaimer—gains confidence by success—emulation by praise—facility by practice. Herein he not only learns this or that word to be in the definor or dictionary; but sees and knows how it is to be used in a sentence. The reading-writing-and-arithmetic course of studies is much in vogue at present—and when nothing better can be had, we must, of necessity, be content. But we may, nevertheless, as an illustration of such a course, say: bread and water will keep body and soul together, and preserve a man from death; but assuredly he is not likely to *thrive* much upon such a course of regimen. Again: if a former experience be not reversed for our special benefit, there is great reason to fear that the twilight of another dark age is fast gathering around us. In the dark ages there was *some*, but still very little classic learning among the people. The reason we may assign, was their impatience of lengthened and diligent study. Many desired a short course of studies; and most of them desired no studies at all.

Now it is much to be apprehended that the same sentiments reign at present—and that similar causes will produce the same effects. The monasteries and parish churches of the middle ages had their public schools and colleges. But Mars was in the ascendant, and the influence was in favor of short studies and long wars. A speedy system of education degraded the teaching even of the colleges. In these, after the study of some grammar and some elementary branches, the student immediately passed on to his course of philosophy. The classics were thus, in a measure, entirely overlooked. Like the school-boys and their parents of our times, they saw no use of Latin and Greek!!! What was the consequence of this neglect? The sequence was: no method in their thinking—a sad want of grace and elegance in their writing—no order in their manner of treating their subjects, a fragmentary collection of all kinds of information—their compositions piled up into folios too dull to be read—too immethodical to be consulted for reference—too chaotic to give any available information. The composers or compilers of these huge lucubrations seemed to expect (and in vain) gentle readers as patient as the too tame and delving writers. It was not, however, an actual deficiency of learning that characterized the middle ages. Their ponderous folios testify the reverse. It was a want, at that period, of classic literature, we deplore. Their compositions were sometimes strong; but always heavy. The Herculean club we find everywhere, the graceful caduceus we meet with very rarely. The maxim of Göethe

was then seldom thought of: "Cultivate the beautiful, the useful will take care of itself."

But why did not the Church, the guardian of letters, make classic those ages of faith? There is an island in the ocean, whose green sides are bathed in the waters of the Atlantic. Its past history is sacred, its future is mysterious and eventful. Its inhabitants have suffered so much and so well, that I know not what else to compare them to, but to iron on the anvil. While beaten by the forger sparks of light fly out in every direction. This light has been and is still divinely useful and saving to other countries. In the Middle Ages its schools were resorted to by all the nations of Europe, and the learning of its scholars shed a halo of brightness over the north-eastern seas and lands. Its saints bore the torch of faith to heathen people; the disciples of its Columba carried the light of literature and of piety to distant portions of the continent and to the islands. Iona was sanctified and enlightened by its contact with Erin. But religious learning—ascetic science is the first care of the Church. This was—is—and ever will be unfailing. Classic learning is only a means, a preparation, an habilitating to study the sublime doctrines of faith. Theology is the Queen of heaven—all other sciences are only her handmaids.

The Church is only pledged to make the Queen immortal—incidentally the handmaids are preserved and protected by the saving shadow of her greatness. Still, whatever there was of elegant learning in those days belonged to the Church. Through the surrounding gloom, the light of science beamed alone from the lattice of the monastery. Impatience, however, in the scholar, naturally in time produced a species of indifference in the teacher. The classics that had been studied, in a measure for the service of theology indirectly, and the immediate good of the worldly (and it may have been lordly) élève, gave way for studies more intimately concerning the calling of the teacher himself. Thus the whole light of learning was concentrated on the sanctuary, and it made brilliant the altar of God in those ages of faith. The worldly man—the earth was in darkness; but the firmament of religion was lit up by bright stars of virtue and learning. Alcuin, Bede and Anselm were then clergymen—"there were giants in those days."

The youth, then as now, began too soon to relish the folly of their parents. They remained for too short a time under the instruction of their preceptors. Besides, a mania for war and thirst for warlike deeds arose from the very circumstances of the times. The ruthless invaders that century after century, and often year after year, poured down from the northern mountains upon the fertile plains of the south were, of necessity, to be resisted.

Honor and patriotism called the yeomanry of the land to arm for their homes and firesides. They did so in vain.

The Goths, Huns and Vandals bore down all opposition—they passed in their might over dismantled cities and plundered fields. Succeeding to each other, in their violent inroads, from the depths of unknown forests—as wave succeeds wave from the bosom of the troubled deep—they threw down in their course the monuments of art and the altars of God.

Divine religion, the while, stands on the edge of the battle-field, patient of wrong and forgiving of evil,—now, under the garb of the good Samaritan, binds up the bleeding limbs of the wounded soldier—now, under the form of an angel of peace, taunes the fierce spirit of the lofty chieftain. More than once, with a voice full of heaven, religion bids some proud Sicambrian to bow down his haughty neck and receive the yoke of Christ. The work of humanizing, converting, christianizing one

race of conquerors was not fully completed, when another incursion dispossessed the present lords of their domain; and the sword of a new conqueror carved for him a way to power, while his followers pass on from the field of conflict to the ownership of the country. The work of religion is then to be begun anew; and victorious Paganism is again to be made a captive of Christ. The patience of religion equals her zeal—both are unfailing. Thanks to kind Providence, there was yet an untiring hand to build up the demolished temple, and still a loving heart to rekindle the fire of piety in the sanctuary of faith.

The restlessness of these energetic nations was averse to the quiet and repose of study. To employ them usefully and give full occupation, religion, whose heart is ever in heaven, taught them to point to the sky the Gothic spire, and to raise those immense works that even, at present, strike the beholder with wonder. Witness the magnificent Cathedral of Cologne! This splendid temple is consecrated by time, and endeared to the Catholic mind by the holiest reminiscences. The clean oblation, (destined to make the name of the Lord great among the Gentiles,) was offered up in it by Catholic priests, before the so-called reformation began. The building growing year after year, century after century in beauty and finish, the guardian angels of the place look now from its shrine upon Protestantism descending into the grave of Infidelity. In these, our days, the martyr-spirit of its Archbishop has renewed for the Church the trials and the triumphs of the great Athanasius.

The Millennium intervening between the taking of Rome in the 5th and the capture of Constantinople in the 15th centuries, was a period, in which, to say the least, there was great remissness evinced by men of the world, for classic studies. The noblest of sciences, however—theology, was never neglected by the Church; for the faith was to be preserved and perpetuated, in obedience to the Divine command to teach all truth unto the end of time.—(Matt. xxviii.) The very *pastimes* and *recreations* of the theological students of those days were of a spiritual nature. For their amusement they would sometimes discuss the following questions: whether angels can see visually in the dark—whether they go from one point of space to another without passing through the intermediate points—whether more than one angel can exist at the same time on the same spot—what are the qualities inherent in a non-entity—whether the Deity knows things singular or universals—and whether He loves an actually existing fly better than a possibly existing angel. Such were the jests of intellectual men in the intervals of repose from study. And these *jokes* have been scoffed at by the very men, perhaps, who placing the palms of their hands upon a table, declare in *EARNEST* they speak with spirits black or white, and who will, it may be, risk their peace of mind and happiness for a “Spiritual Rapping!”

We know from the curious and elegant workmanship of the clock sent from the East by al-Raschid as a present to Charlemagne, that artists of distinction lived in the Middle Ages; we know also from their learned inventions, that mathematics and philosophy flourished then even in Arabia. The countless inventions and useful discoveries of those ages have never yet awakened the public and just sense of gratitude due to those instructors and benefactors of mankind.

History of late, becoming more enlightened and truthful, has been almost generous enough to tell *sometimes* the truth.

But history has still to give fully and honestly the *whole* truth about the men and manners of those days; when the invention of the compass led Vasco de Gama around the Cape of Good Hope, and the genius of Columbus, developed in the

scientific schools of Italy, expanded until it took in another hemisphere. The Muses and Graces, banished by the strong arm of the Musselmans, heard in their exile the sweet song of poesy sounding across the waves of the Adriatic. The harp of the West had become vocal under the touch of Petrarch and of Dante. Soon Tasso was to join in and swell the chorus by the praises of Rinaldo. Classic Greece, driven from home, met with an elegant reception at Florence, from Lorenzo the Magnificent. All Italy soon caught the inspiration for classic learning. The yet more magnificent descendant of Lorenzo, raised to the highest honors of Christendom, led the willing Muses in a graceful triumph to Rome. Thus, while England and the rest of Europe were still in the darkness of the Middle Ages, the meridian splendor of the sun of literature was shining full upon the glorious pontificate of Leo X.

We need not dwell upon either the triumphs or reverses, or literary excesses of this checkered period. Roscoe, an unprejudiced and competent witness of the history of that time, assures us that when the great moral defection in Germany began, Italy was in the zenith of her literary fame. The Church, the guardian of letters, by her diligence, fostered the arts and sciences, and at the same time preserved intact, unchanged and unchangeable, the faith of the mistress of the Christian world.

The religious societies went forth then with a determination to preserve inviolate what was yet uncontaminated in faith and morals, and to *reconquer* by their preaching and literary labors the *portion* of Germany that had been lost. The conflict has already continued with various success for three centuries. It is by no means over. Our own times see the rescuing army renewing their efforts and striving to vindicate the honor of a saving host. Saint Francis Xavier and his little band more than indemnified the Church in the first years of the struggle for her losses in Germany, by his peaceful victories in the East. He there renewed in the hearts of the children of the patriarchs, the faith taught them by the great St. Thomas, and revived for the glory of Christendom "the works and words" of the first Apostles.

The blessings of the Church, the guardian of letters, like her power, extend to all nations and to all times. We, the citizens of this great Republic, feel the effects of her sweet and efficacious influence. The guardian of letters, she neglects no condition, no wants, no grades of society. All are in her keeping who love truth: and her Catholic arms are outstretched to embrace every child of her household of faith.

Her solicitude slumbers not over the interests of any. Every thing excellent in learning and in morals flows upon us from her altars, and her enemies have nothing good in religion, that they did not, when they left her, pilfer from her sanctuary.

All that they can claim, independently of her, are their "spiritual rappings," and the honor of these they may perhaps have yet to share with the genius of folly, or with "the archangel in ruins."

Her mitred pontiffs look to preserve the freedom of education and the integrity of faith—her loin-girded confessors devote their lives in colleges to the teaching of her youth—her consecrated virgins guard, in the holy precincts of their academies, and educate her daughters—the orphan finds a mother in her "Sisters of Charity," the poor have instruction in her parish schools; for the clergy have helpers and the poor boy friends in her charitable societies. "How beautiful are thy tabernacles, O Jacob, and thy tents, O Israel!"—*Memb. xxiv.*

THEOLOGY, THE UNIVERSAL SCIENCE.

TRANSLATED AND ABRIDGED FROM DONOSO CORTES.

MR. PROUDHON, in his *Confessions of a Revolutionist*, has these remarkable words: "it is surprising that we always find theology underlying our politics." There is nothing surprising, however, in this, except the wonderment of Mr. Proudhon. Theology being the knowledge of God, must comprehend all the sciences, since God in his immensity contains and embraces all things. They were all in the divine mind before their creation, and have been ever since, for, in calling them forth out of nothing, he formed them according to the type which has existed in him from eternity. They are in him, as effects are in their causes, consequences in their principles, forms in their eternal models. In him are the immensity of the ocean, the beauty of the fields, the harmony of the celestial bodies, the splendor of the stars, the magnificence of the heavens: in him are the measure, the weight, and the number of all things: in him are the supreme and inviolable laws of all beings. Every living thing finds in him the law of life: whatever vegetates finds in him the law of vegetation; whatever moves, the law of motion; whatever feels, the law of sensation; intelligence, the law of mind; liberty, the law of will. Thus it may be said, without falling into pantheism, that all things are in God, and God in all things.

This reflection enables us to explain, how truth diminishes among men in proportion to the diminution of faith, and how society by turning away from God finds itself enveloped in darkness. Religion has been considered by all men and in every age, as the indestructible foundation of human society. "Omnis humanae societatis fundamentum evellit," says Plato, "qui religionem convellit:"* he who banishes religion, roots up the very basis of society. On this principle reposed all the legislation of ancient times. Cæsar, while young, having expressed in the open senate some doubt about the existence of the gods, Cato and Cicero immediately rose from their seats, and accused him of having uttered language detrimental to the republic.

The diminution of faith, which causes a corresponding disappearance of truth, does not bring about the destruction but the wandering of the human mind. Merciful and just at the same time, God denies truth to the guilty intelligence, while he grants it life: he condemns it to error, but not to death. Those ages that have rolled by, distinguished alike by their infidelity and refinement, have left behind them on the page of history a trace more burning than luminous: their splendor was that of the conflagration or the lightning; not the mild and peaceful light which is shed upon the world by the Father above. What we say of ages, is applicable to men. In withholding or bestowing the gift of faith, God withholds or imparts truth: but he does not give or refuse understanding. The infidel may possess a powerful intellect, while the believer may be a man of very limited capacity: but the mental greatness of the former is like the abyss; the latter like the sanctity of the tabernacle. The first is the dwelling-place of error, the second the habitation of truth. In the abyss, death is the awful consequence of error; in the tabernacle, life is the appendage of truth. Hence, that society which abandons the austere worship of truth for the idolatry of the human mind, is in a hope-

* De Legibus, l. x.

less condition. Sophistry leads to revolution, and the sophist is the precursor of the executioner.

Whoever is acquainted with the laws to which governments are subject, has the knowledge of political truth. Whoever is acquainted with the laws which bind human society, has the knowledge of social truth. These laws are known to him who knows God, and God is known to him who hears what God teaches in relation to himself, and who believes this teaching. Now, theology is the science which has this teaching for its object; whence it follows, that all affirmations or questions relative to society or government, imply an affirmation relative to God; or, in other words, every political or social truth is necessarily resolvable into a theological truth. Theology, in its widest acceptation, is the science of all things. Every word that falls from the lips of man, is an affirmation of the divinity. He who blasphemes his sacred name as well as he who lifts his heart to him in humble prayer, affirms his existence. They both pronounce his incommunicable name. In the manner of pronouncing this name we find the solution of the most enigmatical questions, as the vocation of races, the providential mission of peoples, the great vicissitudes of history, the rise and fall of empires, conquests and wars, the different characters of nations, and even their various fortunes.

THE SACRED HEART.

FROM HYMNS OF REV. F. W. FABER.

UNCHANGING and unchangeable, before angelic eyes,
The Vision of the Godhead in its tranquil beauty lies;
And like a city lighted up all gloriously within,
Its countless lustres glance and gleam, and sweetest worship win.
On the Unbegotten Father, awful well-spring of the Three,
On the Sole Begotten Son's co-equal Majesty,
On Him eternally breathed forth from Father and from Son,
The spirits gaze with fixed amaze, and unreckoned ages run.

Myriad, myrind Angels raise
Happy hymns of wondering praise,
Ever through eternal days,
Before the Holy Trinity,
One Undivided Three!

Still the fountain of the Godhead giveth forth eternal Being,
Still begetting, still begotten, still His own perfection seeing,
Still limiting His own loved Self with His dear co-equal Spirit,
No change comes o'er His blissful life, no shadow passeth near it.
And beautiful dread Attributes, all manifold and bright,
Now thousands seem, now lose themselves in one self-living light;
And far in that deep Life of God, in harmony complete,
Like crowned kings, all opposite perfections take their seat.

And in that ungrowing vision nothing deepens, nothing brightens,
But the living Life of God perpetually lightens:
And created life is nothing but a radiant shadow fleeing
From the unapproached lustre of that Unbeginning Being:

Spirits wise and deep have watched that everlasting Ocean,
And never o'er its lucid field hath rippled faintest motion;
In glory undistinguished never have the Three seemed One,
Nor ever in divided streams the Single Essence run.

There reigns the Eternal Father, in His lone prerogatives,
And in the Father's Mind the Son, all self-existing lives,
With Him, their mutual Jubilee, that deepest depth of love,
Life-giving Life of two-fold source, the many-gifted Dove!
O Bountiful! O Beautiful! can Power or Wisdom add
Fresh features to a life so munificent and glad?
Can even Uncreated Love, ye Angels! give a hue
Which can ever make the Unchanging and Unchangeable look new?

The Mercy of the Merciful is equal to Their Might,
As wondrous as Their Love, and as Their Wisdom bright!
As They, who out of nothing called creation at the first,
In everlasting purposes Their own design had nursed,
As They, who in Their solitude, Three Persons, once abode,
Vouchsafed of Their abundance to become creation's God,
What They owed not to Themselves They stooped to owe to man;
And pledged their glory to him, in an unimaginable plan.

See! deep within the glowing depth of that Eternal Light,
What change hath come, what vision new transports angelic sight?
A creature can it be, in uncreated bliss?
A novelty in God? O what nameless thing is this?
The beauty of the Father's Power is o'er it brightly shed,
The sweetness of the Spirit's Love is unction on its head;
In the wisdom of the Son it plays its wondrous part,
While it lives the loving life of a real Human Heart!

A Heart that hath a Mother, and a treasure of red Blood,
A Heart that man can pray to, and feed upon for food!
In the brightness of the Godhead is its marvellous abode,
A change in the Unchanging, Creation touching God!
Ye spirits blest in endless rest, who on that Vision gaze,
Salute the Sacred Heart with all your worshipful amaze,
And adore, while with extatic skill the Three in One ye scan,
The Mercy that hath planted there that blessed Heart of Man!

All tranquilly, all tranquilly, doth that Blissful Vision last,
And its brightness o'er immortalized creation will it cast;
Ungrowing and unfading, Its pure Essence doth it keep,
In the deepest of those depths where all are infinitely deep;
Unchanging and unchangeable, as It hath ever been,
As It was before that Human Heart was there by Angel seen,
So is it at this very hour, so will it ever be,
With that Human Heart within it, beating hot with love of me!
Myriad, myriad Angels raise
Happy hymns of wondering praise,
Ever through eternal days,
Before the Holy Trinity,
One Undivided Three!

JAPAN—ITS RELIGIOUS HISTORY.

THE events that have lately transpired in the farthest East, and the expedition, which is now being fitted out for the purpose of opening to those of our countrymen who labor in the North Pacific, a secure refuge from the dangers of the seas in the ports and harbors of Japan, combine to excite an eager desire to know more of a country, that has been so long isolated from the rest of the human family. It has, indeed, been frequently visited by the ambassadors of various European nations, that desired to have a part in the advantages of its commerce; but so jealously have they been guarded, that their passage through the country has been more like that of a criminal carried to prison, than of a representative of an independent government; and their written accounts, meagre in everything else but their own personal experience, have been, to the most of English readers, almost as much a secret as the country itself, to the description of which they were dedicated. Thus, except during a period of little more than a century, Japan has been always as a sealed book to the rest of the world. Even the Dutch, who are the only Europeans permitted to traffic, know very little more of the interior affairs and condition of the country than they did nearly two centuries ago, when they supplanted the Portuguese: and the desire of retaining for themselves the lucrative monopoly they had so basely purchased by the denial of Christianity, has been supposed (with how much justice I do not undertake to decide,) to be with them, too, a kind of lock to keep the secret still more secure. The interest that this behaviour, both on the part of Japan and of Holland, would naturally awaken in the minds of the inquisitive, is made still stronger in the Catholic, who remembers that it was to these islands that the Apostle of these later times, St. Francis Xavier, directed his steps, in the hope of extending more widely the kingdom of Christ, and where he planted so flourishing a Church, that it even vied with the primitive ages in the fervor and generosity of its martyrs, confessors and virgins. In the life of that great Apostle of the Indies, his own labors, and those of his few companions, are briefly recorded; but after they had been called to their reward, what became of the seed they planted with so much toil, and watered with so many tears and so much blood, is very little known, even to the Catholic. Other circumstances, of a more painful and personal nature, have engrossed his attention; and the sorrowful scenes enacted in Europe, since the Reformation scattered its baleful influence over the brightest portion of the Saviour's flock, have prevented him from looking to distant countries to seek for objects of admiration in their heroism, or of grief in their misfortunes. And the American Catholic, so closely linked in language and blood with his European brother, found, in the persecutions that raged in the West, objects naturally more calculated to enlist his sympathy than could be supposed to arise from the narrative of cruelties practised on the inhabitants of a country of which he seldom or never hears the name. But now their trials, their virtues, their heroic victories gained in the good fight, will, from their very similarity, win a more favorable hearing, especially as political events have forced them upon our acquaintance. These considerations have suggested the idea that a notice of a country, whose Christianity has, as far as we are able to judge, been blotted out in the blood of the last faithful, would be very acceptable to those of our western Christians, who are not so wrapped up in the pursuits of this world as to forget how much should be endured to win the next. The missionaries themselves, who labored with so persevering

and self-sacrificing a spirit for the salvation of the Japonians, shall be our vouchers. To them here, as elsewhere, the world is indebted for all the reliable information it possesses of the various nations that were made known to Europe during that era of discovery, the 15th and 16th centuries. Many books have been printed by others since the unfortunate issue of their labors, but we are still obliged to fall back upon their relations for a detailed and accurate information. It is not, however, with the political or commercial, so much as with the religious history of Japan that we purpose to entertain our readers; and this, to a Catholic, possesses far more interest than a knowledge of the various natural resources, which it is the aim of the mere politician or merchant to press into the service of his investments. And here we must depend on the missionary alone. The simple narration of his painful journey, and of the dangers, privations and persecutions to which he was often exposed, cannot fail to excite our warmest sympathy, whilst it is not altogether void of that romance that amuses as well as instructs and edifies the reader.

At the eastern extremity of Asia, and opposite to Corea and China, from which it is separated by an arm of the sea, lies the empire of Japan. It is composed of many islands, extending from 31° to 48° north latitude, and from 129° to 150° east longitude from Greenwich. Of these islands the largest are Niphon, Kiusiu and Sicoco, having an extent together of more than 1,200 miles in length, whilst the breadth varies from 70 to 200 miles in the widest part. Of its history before its discovery by the Portuguese very little is known. Those of its own annals that are most worthy of confidence, give the time of its first settlement about the fifth century, by a party from Chinese Tartary or Mongolia. The similarity of their features, manners and customs, their literature and religion, and the reverence always manifested by the Japonians for every thing Chinese, are sufficient evidence, though the Japonians are themselves averse to the conclusion, that they have a common origin. It is, however, a very difficult matter to sift out the truth from the mass of error with which it is mixed; and so many are the fables heaped together in the early part of their history, that the task of separation seems to have frightened the missionaries, who, besides, had occupation enough in the duties of their ministry to prevent them from devoting the time that would have been necessary to its accomplishment. The precise date of its discovery by the Portuguese is also a matter of conjecture. The best authenticated is that which gives the year 1542, when three Portuguese merchants, who were sailing from Siam to China, were driven out of their course by a violent tempest, and forced to seek for safety and assistance in the harbor of Cangoxima. In the succeeding years the same merchants, and others who had learned from them of this new outlet for their commerce, continued to visit the same place, only intent upon the profit they expected to derive from their traffic. But God, who had other designs, made use of them to smooth the way for the entrance of the Gospel. A young Japonian, by name Anger, of a noble and wealthy family, had long been troubled with remorse for crimes that he had committed in his youth, and had sought in vain for relief among the idolatrous priests of his nation. Meeting with the Portuguese merchants, and won to familiarity by their affable manners, he felt himself urged to unbosom himself to them with the hope that they would be able to give him some assistance in his interior trouble. These good people, whose thoughts in all probability were no more elevated than the occupation in which they were engaged, acknowledged ingenuously their inability to satisfy his desire, but assured him, that there was at that time living in the Indies a holy and enlightened man, from whose advice

he would most certainly recover that peace of mind, which he had elsewhere sought in vain. The length and dangers of the voyage, which they exhorted him to make, frightened him at first, but a short while after, having killed a man in a quarrel, he was forced to seek safety by withdrawing from the country. In his new misfortune he applied again to the Portuguese, and one of them, by name George Alvarez, being on the point of sailing, received him on board of his ship and brought him to Malacca. Saint Francis, with whom Anger desired most anxiously to speak, was at the time of their arrival absent on a missionary excursion in the Moluccas, and did not return to Malacca for six months. Meanwhile Anger grew impatient of the delay, and not able to learn when Xavier would revisit the town, he resolved to return to Japan. But God, who watched over his salvation and was disposing every thing for the salvation of many among his countrymen, when he was already in sight of his home, and full of the expectation of being with his family in a short while, drove him back by a storm upon the coasts of China, where he had the happiness of meeting with the same friends, who had carried him to Malacca but a few months before. They reproved him kindly for his impatience, informed him that Xavier was then at Malacca and easily persuaded him to return with them to that port. Nothing could equal the delight which Anger experienced at this news, except that which filled his heart, when he met the holy missionary himself in the church of our Lady of Malacca. With inexpressible satisfaction he disclosed all the secret troubles which had so long tormented him and had forced him to enter upon this dangerous journey, and in the exuberance of his joy, he resolved to follow Xavier and serve him all his life. Not less was the joy of the Saint, although not so vehemently expressed, for he saw in the arrival of this poor sinner the first-fruits which that infidel nation was offering to the God of Truth, and from the beauty of this promise he flattered himself on reaping there a far more abundant harvest than he had hitherto with so much labor gathered in India. "I undertake this journey," thus he writes to St. Ignatius, to communicate to him the determination he had formed in consequence of his conversations with Anger, "with great pleasure and still greater hope, because I trust sincerely that the fruit of our labor in that nation will be solid and perpetual;" and in another place he tells him, that feeling himself no longer of any service in the Indies, he had prayed God to let him know where he might render him better service, and that his Divine Master had given him to understand by a powerful impulse, that nowhere could he better contribute to his glory than by preaching the Gospel in Japan. He had already written to the Society in Rome, "if the other Japonians are like Anger in their desire of knowledge, they truly excel all other nations in talent." The gaining over to God of souls that were possessed of qualities so admirable as those he perceived in Anger, seemed to him worth all the dangers of sea and land, of man and beast, that his friends so zealously set before him in order to deter him from his contemplated enterprise. Having gathered, from his frequent conferences with the Japonian, a sufficient knowledge of the qualities of mind and body necessary for a missionary, in a country that had never yet heard the good tidings, he departs for Goa, in order to arrange everything for the successful prosecution of his purpose. Anger and his companions were instructed in the college of the Holy Faith, and solemnly baptised by the Bishop of Goa, on Pentecost Sunday, in 1548.

However desirous Xavier was to depart for Japan and enter upon the toils of the Apostleship at once, the numerous duties of the extensive mission of the Indies, which had been entrusted to his care, required so much time before they could be arranged; so many Superiors were to be constituted and directed according to the

Institute, as yet in its infancy, and their powers with regard to one another and to the whole Society, which they were to govern, were to be so defined that no complaint might arise from the clashing of different interests, that nearly a year passed by without seeming to bring him any nearer to the objects of his ardent longings and prayers. His solicitude for the churches did not however so engross his mind, but that he could find time to send into Europe letters filled with burning exhortations to his brethren, that they would come and help him, or at least send him some of those recruits which they were daily numbering among the soldiers of the cross. Added to these causes of delay, were the solicitations of his friends and spiritual children, who left nothing untried to frighten him from his undertaking, which they represented in a manner that was calculated to fill the mind with terror, and when they found nothing could daunt his generous soul, that thirsted for sufferings, they conjured him by his love for their salvation, not to abandon them and their children to all the losses to which not only they would be exposed by his absence, but also the missions which he had established in various parts, and which still needed their father to confirm and consolidate them in the good state, in which he had with so much fatigue and charity placed them. But like another St. Paul, though moved by their entreaties and prayers, and grateful for the interest they took in his welfare, he feels and must obey the impulse of the Spirit, that carries him forward to endure crosses and sufferings for the glory of God and the good of souls redeemed by the Saviour. "I cannot in any manner express," he writes to his holy father, as he was about to commence his voyage, "how much divine pleasure I receive from undertaking this province;" and then, having mentioned some of the certain dangers to which he would be exposed, concludes: "with such a joyous spirit is my soul filled and animated, that I cannot even bear to think of intermitting this journey, nor would I, even if I were certain of being exposed to greater sufferings and dangers than any I have ever yet endured. So great are the hopes that my conversations with Paul the Japonian, or rather that God himself has given me that the Christian religion will be there propagated." He returns with much difficulty and danger to Malacca, in company with Father Cosmus de Torres, Paul of the Holy Faith, and his two servants, and a lay-brother, John Fernandes. There he receives a new stimulus to his zeal.

Some Portuguese having landed on one of the islands, had been lodged by the king's orders in a house which had remained long uninhabited from the apprehension that it was haunted. For several nights they had been disturbed in their rest by noises of various kinds, but they had paid no particular attention to the circumstance, until once aroused from their sleep by the cries of a servant, they seized their swords and ran to his room, thinking that he had been attacked by robbers. They found him prostrate on the ground and trembling with fright. On being asked the cause of his fear, he replied that he had seen a most hideous spectre, which he could take for nothing else but the devil. As up to this time he had been most trustworthy, and on several emergencies had shown much native courage, they deemed his tale worthy of credit, and were the more confirmed in this by the remembrance of the frequent disturbances of which they had themselves been the sufferers. They therefore placed crosses in all the rooms, and had them painted on the walls, and were not afterwards troubled. This coming to the knowledge of the king, he was very desirous of knowing why the cross had such power over the evil spirit. When the Portuguēse, in answer to this, instructed him as well as they could in the mystery of the Redemption, he gave orders that crosses should be set up everywhere in his dominions, and desired to learn more of a religion that was

so powerful a protection to those who practised it. He therefore begged them to bring or send to him some one, who might instruct him and all his people in all the mysteries of religion. When Xavier heard this, he gave thanks to God for thus manifesting the power of the cross and opening, as it were, himself the way to the truth. He hastened as much as possible his departure, that he might profit by this good disposition of the Japonians in order to commence his Apostleship without delay. He embarked, with his companions, on a Chinese vessel, the feast of the nativity of John the Baptist, 24th of June, 1549, and after a perilous journey of nearly two months, landed at Cangoxima, the birth-place of Paul of the Holy Faith, on the 15th of August, where he commenced his Apostleship under her auspices, of whom it is written, that She has destroyed all heresies throughout the world.

CATHOLICISM IN 1800 AND 1852.

BY COUNT DE MONTALEMBERT.

On the 1st of January, 1800, there was no Pope. Pius VI had died at Valence,* the exile and prisoner of an atheistical republic. Rome had only just been released from the hands of a horde of pagans, who had set up an apology for a republic, in proclaiming the perpetual dissolution of the papacy. A most perilous interregnum, of eight months, intervened between the death of Pius VI and the election of Pius VII. The sacred college, expelled from Rome, could only be assembled under the safeguard of a schismatical army, brought over from the interior of Muscovy, to arrest, for a time, the parricidal arms of a people but lately the most eminent of Catholic nations. A few old men, assembled behind the Russian lines, in an island of the marshes of Venice, that haughty and accomplished city, which had just been laid low, after having signalized itself by its shuffling hostility to the Roman Church, of which, during the Middle Ages, it had formed the bulwark and the honor. The Cardinals spent a hundred and four days in solemn conclave, without coming to any agreement, pre-occupied with what a contemporary calls the *state of flagrant treason in Catholic Europe*: at length, they agreed to bestow their votes upon a monk, whose principal title consisted in his obscurity.† The Austrians were in the possession of the Legations; the Neapolitans were masters of the City of Rome. Pius VII, therefore, did not obtain from these two powers, without considerable difficulty, those states of which Napoleon was soon again to deprive him.

In the kingdom of Clovis and St. Louis, the state of the Catholic religion was this: the entire body of the episcopacy was in exile; the clergy decimated by the guillotine and banishment; the faithful hunted and harassed, long driven to the alternative of open apostasy or death, only just beginning to breathe, and enjoy in silence the tolerance of contempt. There were no resources, either material or moral; the vast patrimony of the Church, formed by the voluntary donations of forty generations, was totally alienated; the religious orders, after a thousand years of glory and works of benevolence, were extirped and suppressed; three thousand monasteries and convents abolished, and together with them, all the colleges, chapters, sanctuaries, asylums of penance, retreat, study, and prayer.

* On the 20th of August, 1799. Pius VII was not elected until the 14th of March, 1800.

† Artaud, *Histoire de Pie VII*, p. 94, 97.

France, polluted by ten years of revolution, had just placed herself under the dominion of a young conqueror, who had delivered her, at the same time, from a state of anarchy, and deprived her of her liberty; who knew every thing, could do every thing, and willed every thing; who, in Italy, had imposed on the Holy See the cruel treaty of Tolentino; who, in Egypt, had embraced Islamism; and who was only known to the Church which he was so gloriously to restore, for the acts of deception and spoliation which he had practised upon her.

Persecution had no sooner been allayed, than it gave place to the uncontested victory of evil. Legislation, education, and morals, had fallen a prey to the practice of all the theories of the eighteenth century. The social family became dismembered under the action of divorce. From every sanctuary God had been expelled. Bernardin de Saint Pierre for having pronounced His name, was insulted before the assembled Academy. Voltaire might have seemed too reserved, and Rousseau too mystical, in the bosom of this society, which only divested itself of the pre-occupations of war and the infallibility of mathematics, to delight itself with Parny and Pigault-Lebrun,

England, diverted from the revolutionary torrent by the eloquence of Burke and the genius of Pitt, looked with an eye of astonishment on the virtues and the courage of those Catholic bishops and priests, whom proscription had thrown in thousands on her hospitable shores; but no symptoms were as yet observable of any immediate change in the barbarous system of legislation which had served to extirpate Catholicism from Great Britain, and crush it in Ireland. The blessings resulting from her glorious and solid institutions were available to all except the native Catholics. The British code was still further disgraced by the barbarous penalties instituted against the public exercise of the religion of Alfred and St. Edward. Her judges declared, from the justice-seat, that the law did not recognize a legal existence in any Catholic. The most illustrious families of her aristocracy were still excluded from their hereditary seats in the House of Lords. The most courageous soldier, if he were a Catholic, could not rise higher than the rank of a colonel. No amount of merit or talent—no service, however efficient, would have sufficed to open the portals of the House of Commons to any Catholic who should have refused to swear that transubstantiation was idolatry and the mass a sacrifice. George III preferred to deprive his government of the co-operation of Pitt, than consent to the change of one *iota* of these criminal follies. Every traveller who, twenty years ago, traversed that wonderful country, might have still seen those filthy dens, those sheds, those stables, to which the small remnant of the faithful in London were wont to repair, to attend the holy sacrifice; and those masses offered up in the open air, at which the famishing Irish were grouped together, in rags, around their priests, in sight of the deserted and profaned cathedrals, stolen from them by Elizabeth and Cromwell.

In Germany, the Church was yet more deeply sunk in that abasement, in which it appeared to be gradually disappearing, since the termination of the thirty years' war. At one time, mistress of the half of that empire, which her monks had cleared and cultivated, and her bishops had reclaimed from barbarism, she was now about to lose irrevocably the remnant of her patrimony. One-half had already been annexed to France, and the other was about to be parcelled out, and allotted to those numerous princes and barons, Catholic and Protestant, who at Lunéville and Ratisbonne, were craving from the hands of victorious revolution, a share in the spoils of the Church. The Catholics, both clergy and laity, for a considerable period, had only opposed to the contempt of Protestantism, and the

invasions of philosophy, an inert torpor. Catholicism had no voice, was held as an absolute non-entity, both in the political councils and in the literature of that nation, which lay prostrate at the feet of Frederick the Great, and which the paganism of Goëthe thrilled with joy and admiration. Theology gave no signs of life, except in its struggles against Rome, under the inspiration of Febronius and his emulators. The last historical act of the three ecclesiastical electors of Mayence, Cologne, and Treves, had been to unite with the Archbishop of Salzburg, the Primate of all Germany, in drawing up, in the *Ponctuations d'Ems*,^{*} the code of revolt and ingratitude against the Holy See. They were engaged in applying it, when the republican armies were sent to dethrone them, and inflict upon them the chastisement which they had justified by their previous conduct. Moreover, not a voice was raised in defence of the Christian truth, of the rights of the papacy, nor even of those ecclesiastical sovereignties, in which, for a thousand years, a proverbial happiness had reigned.[†] There was nothing to announce, even in the distant future, the existence of a Stolberg, a Schlegel, a Görres. In this vast shipwreck, the eye might wander over the whole of Catholic Germany, without discovering therein a single writer, doctor, or bishop, worthy the appellation.

In Italy, the same desolation and humiliation prevailed: laws issued against the Church by absolute monarchy at Naples, Parma, Turin, and Florence, were upheld and enforced by demagogues; temples were profaned, monasteries suppressed, the people thrown into consternation; there was not a single martyr, nor even a soldier.

In Austria, the Church slept upon the bed of Procrustes, prepared for her by Joseph II. Upon the ruins of two thousand confiscated monasteries, two years before the constituent assembly had applied the same theories to the same victims, the imperial bureaucracy forged at its pleasure the velvet sheathed chains, with which to the present day it has fettered all the limbs of its captive. Joseph II wrote: "*I have made philosophy the legislator of my empire.*" And his successor, Leopold II, faithful in every respect to his lessons, denounced before the states of Lower Austria, the power of the aristocracy and *monachism* as the source of all evil. Belgium, that cherished and faithful daughter of the Catholic house of Hapsburgh, had been wrested from it for ever. Ground down beneath the two-fold effort of the monarchical revolution of Joseph II, and the revolutionary conquest of the terrorists, she had succumbed, but not without having first paved the way, by a generous effort in favor of religion and liberty, to that Catholic and national regeneration which we have had the consolation to witness.

Poland, that *orthodox* country, for such a long period the invincible bulwark of Europe and of the Church against Islam and the Greek schism, condemned by Voltaire before she was immolated by Catherine, was struggling, torn to pieces, and bleeding, under the claws of potentates, who had consummated, for the first time since the era of redemption, the murder of a Christian nation.

Spain, despoiled of all her ancient liberties, transformed, through the most unaccountable forgetfulness of her immortal past, into a domain deprived of its kings.[‡]

* In 1786.

† *Unter dem Krummstab ist es gut wohnen:* "It is a good thing to live under the Cross," formerly a popular expression in Germany, and one which nothing has occurred to contradict.

‡ The council of regency, after the death of Charles II, wrote in the following terms to Philip V, on the 3d of November, 1700: "We will inform your majesty that the suc-

enervated by two centuries of inglorious despotism, the silent spectator of the unheard-of attack committed by Charles III upon the Jesuits, was languishing under the dominion of a life-guardsman, the queen's paramour and the king's favorite.

Portugal, where Pombal had renewed against the Jesuits the cruelties perpetrated by the Roman emperors upon the first martyrs, was only held by a single thread to the Roman Church. A perusal of the inestimable narrative of Cardinal Pacca, at that time nuncio at the Court of his most faithful majesty, will show to what a degree of abasement had fallen the ancient glory, the ancient liberty, and the faith of the kingdom founded by Alphonso of Burgundy, after a victory and miraculous vision, with the free consent of his barons, his people, and the sanction of the Holy See solicited by St. Bernard.*

To recapitulate: nowhere was to be seen the slightest sign of salvation or of hope. Religion, everywhere neglected or destroyed, appeared to be banished from the face of the earth. Catholicism must have appeared to the sages of the world as a corpse that was only awaiting its interment.

Half a century has elapsed, and every thing is transformed. Religion has everywhere resumed her place in the first rank; the Church is everywhere acknowledged as a power of the first order. Invoked by one class of her members with the confidence of an ever-faithful love, and by others with all the zeal of a recent conversion; by some, perhaps, with regret and against the grain; if she is still attacked by some blinded mortals, none of them, at least, deny her power, her life, her fruitful immortality. When we cast a glance over the countries of Europe, ploughed up by revolutions and wars, we find her everywhere flourishing anew, extending her influence, exalting her ennobled head, and ruling the destinies of the world. Like the lofty summits after the deluge, in proportion as the waters retire, the truths which she has preached for eighteen centuries, and the institutions which she has established upon the solid foundation of the divine promise, are again exposed to our view.

Let us now pass in review the scenes which we have been contemplating, and cast a hasty glance at the most striking features of the new picture.

Unfortunate Poland has not, it is true, recovered that independence which Pope Clement XIII recommended in terms so touching and so imperative to the degenerate kings of the West. The victim of the most deplorable abandonment, she is not yet fated to behold the dawn of that reparation which will be her due when she shall have abjured all connection with the revolutionary spirit. But he who has observed to what extent misfortune tends to ameliorate races who do not of themselves despair; who is aware of the treasures of courage and resignation that exist at the bottom of wounded hearts; who has been able to measure the energetic return to the practice of religion, the incontestable amelioration of morals, the unshakeable fidelity to the true faith, which are revealed by every sigh and every pang of that unextinguishable nation; who, in fine, believes in mercy and justice, will find it impossible to renounce the hope of more prosperous days, and to believe that Poland is for ever extinct, in an age that has witnessed the resuscitation of Greece and of Ireland.

cessor of the late king may come and take possession of this monarchy, and dispose of it as his private property." To such a state was reduced the Spain of the Cid, and of Isabella the Catholic.

* *Notizie sul Portogallo con una breve relazione della nunziatura di Lisbona, dall' anno 1795 fino all' anno 1802, dal Cardinale Bartolommeo Pacca, etc.; Velletri, 1835.*

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Switzerland, after Poland, is the country in which the observant Catholic discovers the greatest amount of desolation. What schismatical despotism has accomplished on the banks of the Dneiper and the Vistula, is about to be imitated by an atheistical revolution at the foot of Mount Gothard and the Great St. Bernard. Sacrilege there reigns triumphant; the monasteries, the first inmates of which civilized the ancient Helvetia, are disappearing one after another; a brutal tyranny is there exercised, in the name of liberty, upon an unarmed people, upon a clergy, whose only fault is their too great resignation. But the ancient and manly race of these peasants, although overwhelmed by numbers, obstinately resists the yoke of the popular faction; it may affect them personally and prey upon their property, but it cannot subdue their hearts. The blood of the martyr Leu, that peasant of Lucerne, assassinated by the radicalism which he had successfully vanquished in the arena of legality; the captivity and exile of the bishop of Fribourg, the secret pledges of that love of God which alone is strong as death, will not remain as barren seed. And, besides, if Lucerne and the primitive cantons are for a time become a prey to the spirit of evil, on the other hand the metropolis of Calvinism, Geneva, has witnessed with alarm the re-appearance of Catholicism within its walls. The sages of that proud city thought they were doing wonders by obtaining from the congress of Vienna, the right of annexing to the canton of Geneva the populations conquered from the house of Savoy; they did not imagine that by virtue of the principles of religious liberty, invented by their forefathers and returned against them, they were thereby introducing the enemy into the camp. St. Francis of Sales would have been no less astonished than Theodore Beza, had they been told that, two centuries after their labors, there would be a Catholic press in the city of Calvin; that there would be in that city two Catholic churches, and that they would be too small to accommodate the numbers of the faithful.

Undoubtedly the two peninsulas also of the south of Europe, Italy and Spain, have not yet traversed the whole of the circle of error, nor as yet completely gone through the expiation of abasement. Totally excluded from, or a long way behind the great European movements, overruled by exotic and factitious influences, thrown without their normal sphere by causes which must be examined elsewhere, they are now where we were, and are stumbling against the blocks from which we have risen. And yet, what encouraging and consoling symptoms are observable in Spain! Reduced by Napoleon's invasion to the consciousness of her force and her dignity, of which a long and miserable despotism had led her to doubt; and then thrown, as we have been, into the sanguinary horrors of revolution and civil war, she has seen Catholicism surviving the spoliation of the Church, the profanation and burning of her monasteries, and the murder of her monks. The new ideas in philosophy and religion have afforded her little more than parodies, pitiful counterfeits, the intelligence of which has only crossed the Pyrenees to excite the derision of the masters of the style. Two individuals alone, endowed with superior genius, taught Spain to believe that the days of her decline were nearly at an end; and these two men are Catholics. The one, Donoso Cortes, has obtained on sure ground the attentive admiration of Europe; the other, Balmes, who died in the flower of his age,* an historian, philosopher, theologian, and more particularly a great politician, conversant with all the conditions of modern liberty, and at the same time, with all the infirmities of a democratical society, and know-

* At thirty-eight years of age, on the 9th of July, 1848; author of *Protestantism compared with Catholicism*, of *Pius IX*, and several other works.

ing how to reconcile the luminous intelligence of his time with that rigid attachment to the immutable infallibility of the Church, without which no Spaniard is worthy of being considered a compatriot of Ximenes and Calderon. Catholic reaction in Spain having been so long silent and imperceptible, must be so much the more profound, since it has found such organs of expression. Such, at all events, is the estimate formed of it by the statesmen who govern that country, since they have just concluded with Rome one of the most advantageous concordats that the Holy See has for a long time obtained from a Catholic power, and of which the sincere execution will soon restore happy days both to the Church and the kingdom of Spain.

The system of concordats also exists in Germany; but, executed as they were, unfaithfully, they were not found sufficient to heal the wounds of religion in that great country. Other remedies and other lessons were required: lessons have not been wanting, and remedies have succeeded them. At the present day, what a change and what progress is observable? German Protestantism, under the influence of the rationalism and pantheism which it has developed, has lost its soul; it has now only a corporeal existence, maintained by the energetic aid of the State. All actual life has abandoned it; and as for doctrine, it has none, neither does it presume to teach any. Go now, and ask in the country of Luther, what is become of that famous doctrine of justification by faith alone, a doctrine so convenient that it is astonishing that it has not become the creed of all the libertines in the world: it is no longer anywhere professed. Go now, and count the number of Protestants who would be willing to sign in its original form the Confession of Augsburg: they could all be contained in one small borough.

There does exist, it is true, an intelligent and courageous band of *pietists*, whose head-quarters are at Berlin, and from whom there escapes, from time to time, a spark of truth, and even of justice, in regard to Catholicism; but they have amongst them, if I am not mistaken, more skilful politicians and soldiers than theologians; they meet with more sympathy from the throne than from the people. But, with the exception of these, Protestantism is no longer anything more than an empty name, serving as a mask to all the negative and distinctive theories, which have been developed by modern philosophy. For a person to say that he is a Protestant, simply means that he is not a Catholic, and, in some cases, that he is not a Christian. In the midst of all this sand of the desert, Catholicism comes forward with its immutable doctrine and its rigid discipline, such as it was laid down at the Council of Trent, and such as ten generations of reformers without posterity have in vain assailed. It has passed unscathed the ordeal of intestine wars and foreign conquest; it has braved the opposition of diplomats and jurists; it has outlived despots and demagogues, Joseph II and Robert Blum. Everything that seemed most calculated to destroy it, has only served to promote its propagation and confirmation. The ancient edifice of the holy Roman Empire, when it fell to decay, broke asunder the most part of the bonds by which it was shackled, and opened to it new ways. The odious maxim of the ancient Germanic right is no longer acknowledged,—*Cujus regio illius religio*; a maxim which assigned territorial limits to the expansion of truth, and condemned the people blindly to follow the caprice and passions of their masters.* Prussia, when she conquered so many

* By virtue of this principle, established by the peace of Passau, in 1552, the inhabitants of the Palatinate had to change four times in succession from Lutheranism to Calvinism; and reciprocally, in the space of twenty-seven years (1556 to 1583,) according to the wishes of the four princes who, during this period, succeeded each other in the dignity of palatine elector.

vast Catholic provinces, was forced to treat with the Church, and give her access to provinces from which the true faith had been excluded for three centuries.

Hesse, Saxony, Mecklenburg, all these countries, but recently exclusively Lutheran or Calvinistic, have been subjected to the same law. And on all sides may be observed groups of the faithful, assembled under the shade of the spacious old churches, which Protestantism has usurped, but never could fill. Heedless of human respect, vulgar unpopularity, and the attacks of the rationalist press, the nobility and the literary class, both of which have so much to expiate, furnish numerous and brilliant conversions. The illustrious Count Stolberg commenced the series, which will not be closed by M. de Florencourt.* These two names attest that the Church has obtained, through these conversions, some of her most able apologists, her most intrepid champions, writers, historians, and doctors of the highest merit; whilst, neither in Germany nor other countries, has heresy deprived Catholicism of a *single name* that is worthy of our regret or citation.

From private life the Catholic movement soon begins to be felt in public life. The Prussian government, by the imprudent step of arresting the Archbishop of Cologne, gave the signal for the revival of the Germanic Church. Clement Augustus of Droste, of immortal memory, by sacrificing, on the question of mixed marriages, his peace and his liberty to the most sacred interests of conscience and family, caused the sacerdotal nerve to vibrate from one end of Germany to the other. From that moment the aspect of affairs became completely changed; the German Church was saved. At the other extremity of the Prussian monarchy, the Polish Archbishop of Posen, following the example of his brother of Cologne, became, like him, a confessor and prisoner in the cause of the faith. A man of genius, Görres, acknowledges and signalizes the new Athanasius: the roaring of that old lion did not remain without an echo. From that period, friends and enemies alike became convinced that the Church was not dead in Germany. The Catholic press began to show itself, to become inured to the contest, to take up and discipline the efforts of Catholics.† The revolution of 1848 arrived; and, unknown to all, became the prelude to the most unexpected triumph of the Church. That assembly at Frankfort, so tumultuous and so ridiculous, but for a moment so formidable, was attended by her priests, her orators, her theologians. They came to demand, like the French Catholics, the liberty of instruction, and religious freedom. Amid those constitutions, hatched daily, at Vienna, at Berlin, at Frankfort, at Erfurt, the principle demanded by the Catholics is established; that principle of

* We may also enumerate among the names that occur to us, the Princess Gallitzin, who, at Münster, at the beginning of the present century, formed the central point of a remarkable movement; Adam Müller, Counsellor Schlosser, the eloquent civilian M. Jarke, the learned and courageous Professor Phillips, the Countess Ida Hahn, who has related the circumstances of her conversion in a splendid volume, entitled *From Babylon to Jerusalem*; Hurter, so well known amongst us as the author of the *History of Innocent III.*

† We may refer, in the first place, to the *Historische Politische Blätter* of Munich, a collection made in 1838 by Professor Phillips and young Guido Görres, who so prematurely followed his father to the tomb. Under the direction of these two writers, this collection has become uncontestedly the first in Catholic Europe. Together with this bi-monthly periodical, may now be classed, since 1848, the *Deutsche Volkshalle*, of Cologne, the political tendency of which appears to us more just and less absolute than that of Munich, and which daily renders the greatest services to the cause of religion in Germany.

liberty of conscience in the order politic, which had so long served the purpose of evil, and which perhaps is henceforth only to be subservient to good. In the meanwhile, the Church claims her rights, her divine constitution, which had long been violated and shackled by the secular arm. No one dares offer her any resistance. She takes possession of her own; her bishops assemble at Wurtzburg, for the first time since the *Ponctuations d'Ems*. The calmness and the gravity of their deliberations appear truly admirable, amid the sanguinary conflicts of political enmity. Their decrees are received with respect; their wishes are granted without any apparent repugnance.

In that very place where Ronge, that pitiful counterfeiter of Luther, had prophesied, amid the vociferous applause of the democrats and philosophers, the final ruin of the papal Babylon; in that very spot, monks, Jesuits, and Franciscans, again making their appearance in the detested habit, after ages of proscription, attract around their pulpits an eager, numerous, and indefatigable crowd, and render their missions one of the most striking events of contemporaneous history. In that place, where the Society of *Gustavus Adolphus*, which had undertaken, under the invocation of the devastator of Germany, to introduce Protestantism even into the last retreats of papal superstition, proudly flaunted; there, again, the great associations of Pius IX, St. Charles Borromeo, St. Boniface, are planted, take root, and are daily seen to spread their branches more and more, marching in front, and with rapid steps, to the conquest of Germany by faith and charity. Their solemn and annual assemblies at Mayence, Münster, Ratisbon, have at the same time both insured and sanctified the right of association. Their intelligent initiative combines the authority of the priest with the activity of the layman. Their courageous perseverance tends to reconstitute Germanic unity, so fruitlessly besieged by democracy, by founding it upon the cordial and fruitful union of the faithful of Prussia, Suabia, Westphalia, Bavaria, and the Tyrol. There, in fine, where Clement Augustus saw priests, led astray by Hermesianism,* and functionaries, whom the revolution was soon to punish for their blindness, brave his authority, and undermine it in the hearts of the people, a simple metropolitan vicar,† himself at one time a laborer, without any other resources than his persuasive eloquence, founded, and is propagating with immense success, the work of Christian journeymanship for the moral and physical welfare of the workmen.‡

Everywhere the sacred fire is being rekindled. Inspired by the example of Belgium, vigilant and devoted bishops, with an ex-officer of cavalry§ at their head, but who has since been appointed as the successor of St. Boniface over the See of Mayence, are engaged in the creation of a university, exclusively Catholic, at Fulda, where the young Levites may avoid the dangers of the too notorious universities of their respective countries. In Prussia, a Protestant, but intelligent and generous king, has promised that, under his sceptre, the Church shall never again return to those evil days, which she had so much reason to deplore before his time; and, in spite of opposite appearances, in spite of the new vexatious mea-

*This dangerous doctrine has now been almost forgotten: fomented carefully by the bureaucracy and the rationalists, it had begun to pervade the most of the faculties of Catholic theology in the north of Germany. It derives its name from Dr. Hermes, a priest and professor at Bonn, who pretended to apply Kant's system to theology.

†M. Kölping.

§Baron de Kettler, of the family of the last Grand Master of the order of the *Sword-Bearers*. His brother, likewise a Prussian officer, has just entered the order of the Capuchins.

‡*Gesellenverein*.

sures, of which we shall have occasion to speak hereafter, we feel confident that he will keep his word. In Austria, a youthful and chivalrous emperor, only just emerged from boyhood, the worthy heir of Ferdinand II and Maria Theresa, destined, like her, to receive the empire when on the edge of a precipice, and resolved, like him, to fulfil in the first place his duty as a Catholic prince, inaugurated his reign by the abrogation of the legislation of Joseph II, and preluded the victory of his arms over the revolution, by the complete emancipation of the Church in his vast states.*

In like manner, the Austrian episcopacy, formerly almost a stranger to all Catholic sympathies, behind that Chinese wall that separated it from the rest of the Church, now comes forward and vies with its brethren in France in its devotedness to the sovereign pontiff, in its zeal for the salvation of souls; and already its pious vigilance is beginning to be extended to the millions of Slaves whom schism had separated from Catholic unity.† If the rationalist and absolutist bureaucracy, grieved to see religion, instruction, and charity, escaping from its yoke, opposes a thousand obstacles to the realization of sovereign promises; if Bavaria, faithless to the finest traditions of her history, is obstinately resolved to remain behind Austria, and even Prussia, in shackling the action of the Church by the adoption of a vexatious and humiliating policy;‡ if the governments of Baden, Mecklenburg, and those of some other states of secondary order, seem disposed to wrap themselves up in the anti-clerical habit which the great powers have just thrown off, there is nothing in all this to damp the courage of our brethren in Germany. The victory will be theirs. They will be obliged to purchase it by long and constant efforts; but the present already speaks for the future. There still remains, doubtless, much to be done, before a *regime* of perfect liberty and equity can be obtained; but the progress already made is immense. On emerging from a precipice by climbing along the acclivity of a steep mountain, it is good not always to keep the eyes fixed on the summit, lest the traveller should give himself up to fatigue and discouragement; it is expedient to turn round sometimes to measure the distance that he has passed over since he emerged from the abyss, were it merely for the sake of making sure of his strength, and justifying his confidence in ultimate success.

* See the imperial edict of the 12th of April, 1850, preceded by an intelligent notice by Thun, Minister of Public Instruction, against the ancient legislation, and especially against the *Placet*.

† The prince-bishop of Lavant, in Carinthia, has organized a union of priests destined to convert the Greco-Slaves; in his pastoral of the 18th June, 1852, he associates his work with that which has been founded in France for the same object, and announces that Pius IX has sanctioned and blessed it.

‡ See the reply of the Bavarian minister, of the 8th April, 1852, to the collective complaints of the bishops of the kingdom, bearing date 2d December. There exists in Bavaria an *edict of religion*, analogous to our French *articles organiques*, and which, issued subsequently to the concordat of 1818, arbitrarily annuls several of the essential dispositions of this synallagmatical contract, by borrowing from the Gallican and Josephist traditions the usual obstacles. The originator of this edict was a Protestant juris-consult, named Feuerbach, who boasts of it in the posthumous memoirs which his son, Louis Feuerbach, the too-celebrated professor of Atheism, has just published.

TO BE CONTINUED.

ASH-WEDNESDAY—LENT.

COMPILED FOR THE METROPOLITAN.

In the first ages of the Church, they who had committed some great sin, especially one of a public or scandalous nature, were deprived of the holy communion until they had done penance publicly and in a manner proportioned to the enormity of their crime. They were even excluded from the society of the faithful as long as they remained unwilling to submit to this penance. Such as were disposed to perform it, presented themselves, on the first day of Lent, at the door of the church, in the costume of penitents. The bishop then imposed ashes on their heads, after which prayers were offered up in their behalf by the clergy and people, and lastly, they were dismissed from the church until the fulfilment of the penance. They lived generally in retirement, engaged in arduous exercises, and fasted frequently on bread and water, according to their strength and the nature of their sins. They prayed long and in a prostrate position, watched much, lay on the bare ground, distributed alms, abstained from all amusements, and were debarred all unnecessary intercourse with the faithful.

The duration of their penance was determined by the canons of the Church, which proportioned it to the gravity of the sin which demanded satisfaction. The following will give some idea of the rigorous expiation to which the sinner was subjected. He who performed a servile work on Sunday or a festival, was required to fast three days on bread and water. Whoever conversed with another during the divine service, was condemned to a regimen of bread and water during ten days. The violation of a fast commanded by the Church, was punished with an abstinence of twenty days on bread and water. The usurer was condemned to a penance of three years: the fortune-teller or magician to seven years' austerity, and they who consulted such persons were obliged to do penance for five years. Greater crimes were punished with still greater severity. The pastors of the Church were authorized to abridge these penitential periods, in favor of those who exhibited an extraordinary fervor, and such as were deemed worthy of reconciliation, were absolved at the close of Lent.

The practice of the Church now-a-days is a remnant of her ancient discipline. She now invites all her children to receive ashes at the opening of the quadrigesimal season, to remind them that it is a time of penance, and that if they wish to obtain the full remission of their sins, they must imitate the example of penitents in the earlier days, by satisfying the Divine justice. To inspire them with this salutary thought, the minister of God, in placing ashes on their forehead, addresses them in that solemn language, "Remember, man, that dust thou art, and unto dust thou shalt return." The consideration of death is one of the most efficacious means of animating the Christian to the expiation of his sins and the amendment of his life.

The observance of Lent is of the highest antiquity in the Church, and was originally much more rigorous than at present. Fasting consists in eating only one full meal in the day, not before noon, and in abstaining from flesh-meat and other prohibited diet. In former times, the faithful did not take their meal until six o'clock in the evening: but the custom of eating at mid-day was gradually introduced, with the practice of taking some refreshment, called a collation, in the evening. The obligation of fasting is binding upon all Christians who have completed the twenty-first year of their age. The law of abstinence extends to all, both young and old.

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Many are dispensed from these penitential duties, in consequence of physical weakness or hard labor. Particular regulations on this subject are generally published by the chief pastors of the Church, for the observance of the faithful in their respective dioceses.

Though the present discipline of the Church is not what it was in primitive times, the obligation of doing penance is the same. A full reconciliation with God still requires a true conversion of the heart, the reformation of our life, and the performance of satisfactory works proportionate to the number and quality of our sins. Though Christ, the Redeemer of mankind, has offered a condign satisfaction for the sins of the whole world, we cannot participate in the benefits of his atonement, unless we co-operate with him in the expiation of our sins. The penitential acts which we perform, are accepted by the Almighty, in virtue of the great atonement once made on Calvary. In this sense did St. Paul "fill up those things which are wanting of the sufferings of Christ."—*Coloss.* i, 24. Fasting has also a particular efficacy in disengaging the heart from sinful objects, in weakening the passions and fortifying the Christian against the temptations of life. Hence St. Paul tells us: "I chastise my body and bring it into subjection, lest when I have preached to others, I myself should become a cast-away."—*I Cor.* ix, 27. Such are the motives which should actuate the Christian in performing the lenten fast, which united with prayer and alms-deeds, will become an abundant source of heavenly blessings.

TRUE AND FALSE CHARITY.

ALL the notions of men at present respecting the very mode and form of exhibiting mercy to the poor, are utterly unlike those which universally prevailed in ages of faith. Compassion was then to be increased by the presence of the suffering object, from which every one now endeavors to escape, like Agar, unable or unwilling to endure the sight of what would awaken pity, and seeking relief in flight, exclaiming, I will not see the boy die. But moralists of the Catholic school remarked, that our divine Lord, who was animated with an ardent desire of suffering, acted differently: he approached the tomb of his friend Lazarus, and wept; he looked on Jerusalem, his dearly loved city, and groaned over its calamities. Jacob, they go on to observe, did not turn away from the view of his son's garment stained with blood. These were the patterns for those who were of the Mount. Thibaud, Count of Champagne, used to give shoes and vests to the poor with his own hand; and being asked once why he did so, he replied, that he chose to dispense them thus in order that, by giving and laboring personally, he might be the more moved to devotion and pity for the poor, and be disposed to practise always greater humility. "God hath given thee eyes," says Guy de Roye, explaining the five senses of nature, "in order that you might look on others with pity;" the last purpose for which modern philosophers would suppose they were intended; though in the divine oracles the symbol of mercy is the eye: but these men have reversed everything. Catholic charity is that which flies not from the view of misery and infirmity—which conquers the repugnance of sense by seeing only the immortal soul which suffers and is purified; the Catholic religion says, be generous, be merciful; relieve Christ in the person of the poor man, behold the sufferings of the wretched; and if the wretched do not come in your way, leave your way, and descend in search of them through penury's roofless huts and squalid cells.

The beneficence of the modern systems requires no such sacrifice. To own all sympathies, and exterminate the insidious pride that waits on riches, to cultivate compassion in practice, not in fancy, to sit and smile with poor men, "to kiss salt tears from the worn cheek of woe,—to live, as if to love and live were one,"—this is not reformed religion, or law, the creed of those who look to thrones of earth for discipline. The modern beneficence has other ways; it sets out with the conviction of Chremylus, in the old play, that it would be doing the greatest good to men if poverty could be banished, for that is now the basis of all views of territorial improvement, so that the first step is always to weed out poor people from an estate. All this, indeed, is expressed in measured language; but do I exaggerate in estimating what is at the bottom? The new philosophy says, "be humane, relieve your fellow-men, without distressing yourself; there is no necessity for your coming in contact with these poor things; it would injure society if the disgusting and distressing sight of abject misery were seen. There are always proper persons to superintend the wretched; keep out of their way; and if they should obtrude themselves on your way, let the magistrate be apprised, let him protect you, and let the inscription over the doors of churches warn all devout persons from bringing disgrace upon their faith, by giving alms to the wretched beings that encompass them." Catholic charity came by hearing, and descended by faith into the heart; it was the result of a conviction that the words of Christ in the Gospel, respecting those who relieved and neglected the poor, would hereafter be fulfilled; it was essentially, therefore, an intellectual act. The bounty of men, who adopt the modern principles and manners, may be justly said to come in general by speculating or following the independent but capricious sentiment of a generous heart. Its effects, accordingly, are very different: with Catholics the giving of alms was an art, and, as St. Chrysostom adds, the most useful and precious of all arts. Whether it be so with the moderns, I will not pretend to determine; but, in that event, it has certainly made progress in a direction totally new. Their beneficence has no resemblance to that charity sung by Fortunatus, and ascribed by him to Sidonius II, Archbishop of Mayence:

*Sis cibus ut populi, placide jejunia servas;
Et satias alios, subtrahis unde tibi.*

As also to St. Nicetius, Archbishop of Treves, of whom he says:

*Dum tibi restrictus maneas et largus egenis
Quod facis in minimis, te dare credo Deo.*

It is rather that doubtful beneficence which is expected from flesh and blood excited, or the motives of secret vanity, which would be despised even by the Turks, who have a proverb never to trust men who are generous after they have dined, and which Aristotle, and the writers on physiognomy in the Middle Ages, would not have been more inclined to trust, who affirm, from what they think general experience, that merciful persons are pale of complexion, of phlegmatic temperament, easily moved to tears, and of abstemious manners. Michael Scot remarks, that their brain is of a frigid complexion, that they are easily alarmed, that their voice seems sometimes to fail as if they had a certain impediment, that their mouth is generally small, indicating that they are not formed for boisterous scenes, that they eat but little, that they are secret, modest, learned and pacific.

Cocles of Bologna, whose work appears also in the collection entitled "*Infinita Nature Secreta,*" adds, "*Misericors est sapiens et disciplinatus et timidus et vere-*

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cundus"—four qualities which seem the very opposite to those which fit men for making orations before large convivial assemblies, and for contributing to the excitement and imitative fever of popular meetings for banqueting and mirth.

The charity, which follows the new banners, is all mixed up with pleasure and ostentation, either with dinners and rites that savor of barbarous buffoonery, or with the triumphs that suit pride's golden palaces, balls, fancy fairs, lists of subscribers, strange combinations out of common things, and inventions how to fleet the time in delicate accordance with the judgment of the world and a taste that guides a life of dissipation.

At Paris, in the fourteenth century, comedians were prohibited from giving plays during the time of collecting for the poor, lest the money of the people should be diverted from them; but the ingenious science of economy, in modern times, has enabled men to feel that they contribute to the support of the poor not only without subtracting anything from their own usual amusements, but even in proportion as they multiply them; so that the most dissipated are the most merciful. But this adjustment of the difficulty, however subtle, would not have been suffered to satisfy any understanding, much less to tranquillize any conscience, during ages of faith. "Dead flies corrupt the ointment; that is," adds St. Bernard, "vanity, curiosity and pleasure: and as these abound in sacrifices of the Egyptians, we cannot in Egypt sacrifice to our Lord God a sacrifice of justice and charity, therefore we must go a journey of three days into the desert, that is, into the solitude of the heart." The two schools, therefore, are at issue: what the one denounces as a source of corruption, is recommended by the other as a vital energetic principle; and as it has pleased most governments of the north to decide in favor of the latter, the whole face of our countries bears testimony to the revolution of opinion which has taken place. Poverty and misery, nakedness and hunger, are as before, or rather, perhaps, such as they never were before; so that the senator now rises from the banquet, where discourse has turned on the state of pauperism, like him who, at his game of dice, hath lost, and when all the company go forth, remains in sadness fixed, revolving in his mind what luckless throws he cast. But meanwhile nothing horrible offends the sight; the poor and squalid tenants of cellars are not seen; the naked and the hungry are not permitted to come within view of the privileged classes, pampered with rank luxuriousness and ease, whose delicacy would be shocked at the spectacle, or in whose breasts remorse, perhaps, would occasion uneasiness if that spectacle were beheld. The legislature and police have taken care to establish a better order; they have protected these voluptuous men from the stings of their own conscience.

St. Gregory Nazianzen, in describing the happiness of the poor in his age, remarks, that they who are not infirm run fewer risks of incurring fatal evil than the rich. "They move about," he says, "from place to place; sometimes they take up a position here, sometimes there; and they manage so well, that they find at length some soul who is ready to comfort them. They sit down in the open squares and market-places; they address the passengers; they implore their assistance." They should not do so if our reform had extended there. Very different was their condition after the modern notions of economy had superseded the manners of the Catholic state.

Times there were, indeed, when a saintly silversmith, like Eligius, might entertain the poor at his door every day, and no other notice be taken of his custom, but by the inhabitants of the city, saying always to those strangers who asked to be shown the way to his house, "Go into such a street; and where you see gathered

a crowd of lame, and halt, and blind, enter, for there is his dwelling." But had a friend of the poor acted in the same manner after the establishment of the modern religions, he would have been denounced to the magistrates as injuring his neighbors, by rendering disgusting the public way; and though he might be a prince of the empire, he must either have caused the poor to forsake his gates, or been content himself to leave the city. Men who are duly formed to move in modern civilization, hold poverty to be a cursed, not a blessed state, and those who would adopt it from choice, to be mad, not holy. Where they will not give a doit to a lame beggar, they will lay out ten to see a dead Indian. "Pass on, and come not near—put money in thy purse, or get thee to a workhouse!" is the only reply to the afflicted, who tremblingly make known their wants, and ask for pity in the name of Christ the Saviour.—*Digby.*

SCENES ON A WESTERN STEAMER.

TRAVELLING in America, either by land or water, is at all times dangerous, principally from the recklessness of those having charge of railways and steamers, and partly from the low estimate made of human life by those who administer the law. Travelling on the western waters, during the months of September, October and November, when the rivers are low, is truly alarming. The danger arises from innumerable snags and sand-bars, and the greatly increased probability of an explosion, from the high pressure often necessary to get over the latter. Experienced persons in Louisville said the John Simpson was the safest of the low-draught steamers, which alone can navigate the Ohio during the months named above. I was determined to engage a passage in her for St. Louis, and was prevented from doing so, as she was snagged on her passage before reaching the harbor. In these circumstances, I engaged a passage in the Forest City, carrying the mail. There were at least two hundred passengers, in addition to a considerable cargo of light goods, and a crew of about thirty, all Irish except the captain, mate and engineers. I suppose there are at least ten thousand of our unfortunate countrymen engaged as hands on the western rivers, and it is scarcely an exaggeration to say that some hundreds of them perish annually, either by accident or disease contracted in their exposed and laborious employment.

We steamed on for two days, during which time there was little interruption except during the night, when the vessel was obliged to remain at anchor, in consequence of a fog, or when she encountered a slight detention for an hour or so from a small sand-bar. On the third day, the vessel got imbedded on a bar, and remained there for nearly two days, during which time I had an opportunity of witnessing all the hardships to which the unfortunate Irish engaged on the rivers are exposed. There were several steamers stuck on the bar at the same time, and all so close that the passengers could pass from one vessel to another, and even to shore in the small boats. The Cataract, Clifton, Golden Gate, Alabama, and four others, were so close to the Forest City that I could witness the efforts made by the different crews to get across the bar. The first thing done was to sound the whole river for nearly a mile, so as to discover where the waters were deepest. This operation was performed by the captain or mate, accompanied by some half dozen men in a small boat. After sounding, the captain orders the men to attach two immense levers to two pillars in the fore-part of the vessel, and which form obtuse angles with it; the

levers being brought, by means of pulleys attached to the pillars, into a position almost perpendicular, are allowed to sink into the bed of the river. Immense cables are now attached to the upper end of the lever, passing through pulleys and over the pillars and round the capstan. When all this preparation is made, the men work the capstan, so as to raise the fore-part of the vessel. The engineer then puts on full steam, the vessel is literally obliged to jump, and this operation is called "jumping the bars." In this jump she sometimes scarcely makes more than a few inches way, so the operation is repeated (as in our case) every ten minutes, and continued thus perhaps for forty hours or more. All this time the unfortunate men are obliged to work as cattle, taking no rest, exposed to the cold and chilling atmosphere, drenched with rain, and inhaling the poisonous air, impregnated with the deadly exhalations from decayed forest leaves and vegetable matter which grows so luxuriantly along the river's banks. At times the men are obliged to stand in the river for hours, digging away the sand from the vessel's wheels, and on coming aboard they are ghosts of humanity. Several take cholera, and on dying are cast into the river, or collections are made amongst the passengers, and given to those who bring the bodies in small boats, and bury them on the banks.

How little knowledge have the people at home of all the hardships and privations endured by the poor Irish here, whilst striving to amass the sums of money sent to the old land to relieve the wants of a parent, a wife, or child. I often saw the mother's eye glisten with delight on receiving the money order from a fond and faithful husband. I saw her hurry from cabin to cabin in her neighborhood, to announce to Jemmy's old neighbors that he was well, and had sent her money. How different would her feelings have been, had she learned all the hardships endured and dangers incurred whilst earning it.

DINING, &c.—After witnessing for hours the labors of the crew to get the steamer over, I went to examine the various boats, and found all, externally, very beautiful, whilst internally they were fitted up in a style of extreme elegance, and with every convenience. They vary in length from two to three hundred feet, and have three decks. The lower one is occupied in its centre, by the engine, furnace, &c. The fore-part has lumber, horses, and heavy merchandise. In the after-part of the same deck are stowed away those who are unable to pay cabin fare, such as the poor Irish or German emigrants travelling to find a home in the far West. On the next deck, the fore-part, for about ten feet, is vacant, and supplied with arm-chairs for the cabin passengers, who sit there to enjoy the early rays of the rising sun, and the exhilarating current of fragrant and balmy air, which is sensibly felt in consequence of the vessel's rapid course. Few can estimate the value of the morning breeze so well as the cooped-up passenger of a steamer, who, nervous from fear and broken sleep, and recoiling from food, feels in the morning his fevered forehead cooled by the spray from the vessel's bows, or by the refreshing and fragrant breeze of early dawn. This second deck is divided into two cabins, and on each side of these are the rooms, each being provided with two berths. Those who cannot be accommodated with rooms are obliged to repose on the floor of the saloon when the other passengers have retired to rest. The saloons, particularly that appropriated to ladies, are finished with richly-polished wood; the cornices and ornamental parts are gilt, the floors carpeted, and furnished with tables, chairs, and all the articles usually found in drawing-rooms. In the saloons you can write, read, or enjoy yourself by conversing with the passengers, who generally are very communicative and well informed on every thing connected with the country, its revenues, government, manufactures, produce, and general resources.

The hours for meals are very different from ours. They breakfast early, and dine at twelve o'clock. Each saloon is furnished with sliding tables, which can be extended from end to end of the vessel. The dinner is prepared on the under-deck, the kitchen being situated there near the furnaces. Long before the dishes are arranged the gentlemen take their position at table, the servants having first arranged the chairs. Each gentleman stands behind a chair, and waits there with stoical patience for the bell. They appear like two lines of soldiers, ready to fight on receiving the word of command. A servant now announces to the ladies that dinner is ready. They take their places at the head of the table, and on being seated the bell rings, and the gentlemen take their seats with fearful rapidity. Their position at the table so long before dinner afforded an opportunity of reconnoitering the dishes. Hence, on being seated, each man helps himself to whatever pleases him, totally unmindful of his neighbors. In one minute every dish is empty, and every plate full, and having marked time twice, I found the majority had dined in seven minutes! You can have no idea of the rapidity with which the operation was performed. The gentleman to my right had got through chicken, ham, beef, and a jelly, before my napkin was rightly adjusted. He on my left had caused a hillock of pork, cabbage, veal, roast duck, corn-bread, and sweet potatoes, to disappear almost in less time than I take to describe the act; and having swallowed a large portion of apple pie, a small plate of raisins, and two glasses of water, he wiped his mouth, took deliberately two handfuls of almonds, placing them in his coat pocket, and walked right away from the table. After gazing in wild astonishment on the company, I contrived to complete my dinner, by no means pleased with the process as described, which is not only unbecoming, but injurious to health. After dinner some few proceeded to the bar-room in front of the cabin, where they took brandy. The majority had taken it before dinner to whet the appetite and act as a bitter. Brandy before dinner is usually called "bitters" in America. The upper deck, and the fore-part of the second deck are used as places of recreation, the passengers walking or sitting there. Almost every man had a cigar, and those not using the "weed" in that form chewed. Indeed nearly all chewed at intervals. It is hideously disgusting to observe how men having all the external appearances of gentlemen will cover the decks with saliva, will even spit in the cabin, in the stove, and sometimes almost within a few inches of your person.

In the West, as elsewhere in the States, the people are very inquisitive, at least the travelling portion of them. During my passage from Louisville I was interrogated by at least twenty persons. Now, the interrogation was, "Aint you going West, far?" "You hail down East!" "I guess you aint from this here State!" "Saw you before, I calculate!" "Probably," quoth I. "The reason I construct so, I had a friend over from New York, at Harlem, some ten years back, or a *leetle* thereabouts; was them in the shoe trade, turned preacher; very like you; guess you'ren that line, and may be he." I satisfied the inquisitor from Indiana that I was not the person. Whether he was disappointed in not having met his friend, or it may be at not having received as much information as he desired, he left me to gaze in rapture on the glowing radiance of the sun, which was then setting in all its glorious effulgence, gilding the mountains, and imparting to the leaves on the tops of the forest trees tints which made a striking yet beautiful contrast with the leaves beneath.—*Corresp. Tablet.*

LITERARY NOTICES.

A History of the Attempts to establish the Protestant Reformation in Ireland, and the Successful Resistance of that People. By Thomas Darcy McGee, &c. Boston: published by Patrick Donahoe.—Baltimore: Murphy & Co. 12mo. pp. 376.

ONE of the most remarkable portions of ecclesiastical history, is that which records the steadfast and invincible adherence of the Irish people to the faith of their forefathers, despite the most vigorous and most persevering efforts of their enemies to rob them of the sacred inheritance. From the apostasy of Henry VIII, in the 16th century, to the act of emancipation in the 19th, to say nothing of more recent events, every expedient that the most infernal malice could suggest, all the violence that human power could exert, all the fury of the worst passions that swell the heart of man, was resorted to for the purpose of eradicating from the soil of Ireland, the religion which had been planted there by the labors of St. Patrick; but the result of all this aggression and persecution, (wonderful to relate,) has been the consolidation of Catholic truth, the increase of its votaries, and a renewed vigor of that spiritual life which is the surest bulwark against heresy. All other nations, when subjected to similar ordeals, and even when less tried in the inscrutable dispensations of Providence, became victims to the assaults which the bad passions of men aimed at the purity of faith; but Ireland has emerged from the protracted and dreadful tempest excited against her, more deeply attached to the Church and more jealous of the blessings which it brings to her. We behold here a most interesting phenomenon, which, as the author remarks, is "full of edification and encouragement." Its history will be read with pleasure and consolation by every Catholic, who is alive to the honor and glory of the true Church, and particularly by those whose ancestors were personally concerned in these triumphs of the faith.

The work before us is called the history of the "attempts" to establish the reformation in Ireland, because it relates the succession of efforts and failures to effect this object. The author has summed them up as follows:—"1. Attempts under Henry VIII and Edward VI, to intimidate the existing hierarchy, by punishing as treason the refusal to take the oath of supremacy; the confiscation of religious possessions, and the war upon the shrines, schools and relics of the saints. 2. Attempts under Elizabeth, by armies and wholesale confiscations; by the endowment of Trinity college, and the theory of Usher that the early Irish Church was Protestant. 3. Attempts of James I, by colonizing Ulster with Presbyterians, the act of conformity, and the exclusion of Catholics from the Irish parliament. 4. Attempts under Charles I, by ordering all priests to leave the Kingdom; by the commission for inquiring into defective titles; by the enlargement of the school of 'King's wards.' 5. Attempts of the Puritans, by the solemn league and covenant; by the Anglo-Scotch invasion; by martial law; by the importation of Independents, Brownists, Anabaptists, &c. 6. Attempt under Charles II, by the act of settlement, and swearing Ireland into the 'Popish plot.' 7. Attempts under William and Anne, by banishing the Catholic soldiery and colonizing German Protestants; by violating the treaty of Limerick; by enlarging the penal laws into a complete code. 8. Attempts under the present dynasty, by state schools and a system of proselytism, to effect what confiscation, war and controversy failed to effect in earlier times."

From this outline of the subject embraced in the work, it will be seen that it contains a summary of English and Irish history, during the last three hundred years: but as a preliminary narration, that of Ireland is sketched from the earliest period, and its relations with England from the first invasion in the 12th century. But, the sufferings and triumphs of Catholicity, during all these vicissitudes, impart a thrilling interest to the volume, which is not to be found in the dry record of civil and political events. The vast extent of the period to be reviewed rendered the task undertaken by the author a difficult one, and we are therefore willing to make some allowance for the rather loose manner in which he has thrown his materials together. The narrative, for this reason, is a little deficient in that connection, compactness and perspicuity which are desirable

in works of this description. But, notwithstanding this, we thank Mr. McGee for his valuable contribution to Catholic literature. He has supplied us with a volume, which stamps an indelible disgrace upon Protestantism, while it reflects the highest honor upon Catholicity, exhibiting the brilliant triumphs of its faith, and holding out in the heroism of its champions and martyrs an example for the imitation of its votaries throughout the world.

High School Literature: a Selection of Readings for the Higher Classes of Schools. Selected and arranged by John F. Monmonier, M. D., President, & John N. M'Jilton, A. M., Treasurer of the Board of Commissioners of Public Schools, Balt. N. York: A. S. Barnes & Co.—Balt.: J. W. Bond & Co.—Cincinnati: H. W. Derby & Co. 12mo. pp. 480.

THE object of this compilation has been to introduce into the selection of readings, a greater variety, in point of matter and style, than is to be found in the numerous books of this kind before published. We willingly admit that this work will bear a favorable comparison with many others of the same class, and particularly with those that are in use in the public schools. Although the readings are very numerous and on a great multiplicity of subjects, they are free, with one or two slight exceptions, from that objectionable matter which is so often introduced into school-books under the form of sectarian prejudice or false philosophy. But, although the publication before us may serve a useful purpose, under certain circumstances, we are far from intimating that we would countenance in the least the system of public instruction for which it is designed. One of the compilers of this volume, in an address on this subject, p. 441, says: "What do you expect to accomplish? The response will be—We desire to instruct the whole mass of the community thoroughly in morality, and increase their intellectual ability. We design to produce a respect for the laws, a love of morality, and a reverence for religion. We expect to prevent, to some extent, the necessity of supporting jails and prisons. We wish to teach mankind how to curb and direct their passions. We hope to stimulate their virtuous sentiments into ripeness. We hope that so wholesome a condition of the moral atmosphere will be accomplished, that a man's head may be pillow'd in security, and that he may be safe from open violence at noon-day. That his property will be secured to him from the unrighteous grasp of the vultures in many shapes that prey upon the community, without the interference of the strong arm of the law. And our desires will be accomplished and our reward received, by making him an intellectual and social being, prepared to fulfil his destiny on earth, and assist in fitting his immortal mind for the blissful possession and enjoyment of eternity." Now, all this is very well. We have no doubt that the worthy authors of the work before us desire to accomplish all that is set forth in the passage above cited. But we are at a loss to comprehend how they can obtain the slightest success by means of the public schools. If these schools are conducted with a due regard to the rights of citizens, all religious teaching must be discarded from them. But, how can you hope, without teaching Christianity, to produce among the mass of the community "a respect for the laws, a love of morality, and a reverence for religion?" If your school-books say nothing of God, of the Gospel, or of the Church, the only legitimate expounder of Divine truth, how can children acquire a proper knowledge of their moral duties, or of that faith, the practice of which must fit them for "the enjoyment of eternity?" This is clearly impossible, and daily experience only confirms the remark. Immorality and irreligion advance amongst us in direct proportion to the spread of the public school system. Baltimore enjoys a full share of its blessings, and what do they amount to? After all the instruction they impart, it does not prevent a man's head from being in danger on the street, even if it allow it to be "pillowed in security at night;" nor does it protect him from the "unrighteous grasp of the vultures" that are flying about. It has no tendency whatever to produce a "wholesome condition of the moral atmosphere," or to diminish "the necessity of supporting jails and prisons." Just the reverse; and we conclude from all this, that the excellent men who devote their labors to the improvement of the popular mind, should think of some other more effectual means by which the public funds could be profitably and justly applied to this end. In the state-schools, as they now exist, books like the *High School Literature* can be of little or no use; but

where the Catechism is a daily lesson, where religion is thoroughly taught, they may be introduced with advantage.

The Metropolitan Catholic Almanac and Laiy's Directory, for the year of our Lord 1853.
Baltimore: F. Lucas, Jr. 12mo. pp. 264.

This is a work which the Catholic community always look for with eagerness, as an interesting and most valuable repository of statistics in relation to the Church in the United States. In fact, it is the only reliable source of information on this subject that we possess. Its statements are official, being communicated by the bishops of the different dioceses throughout the Union, and consequently whatever may be its inaccuracies on minor points, resulting from inadvertency in the arrangement of the reports, or in passing them through the press, it is in the main the most correct exponent of the state of Catholicity in this country that we have at hand. No Catholic family should be without it. Besides the ordinary information contained in almanacs, it exhibits from year to year the steady and onward march of religion on this side of the Atlantic, by noting the increase in the number of churches, clergymen, and educational and charitable institutions, and thus constitutes a most interesting historical exposition of the Church, as she advances in the New World. From the present number of the Almanac, we collect the following *status* of religion in the United States:—Thirty-four dioceses, two apostolic vicariates, six archbishops, twenty-six bishops, fourteen hundred and seventy-one priests, fifteen hundred and forty-five churches. During the past year there has been an accession of one hundred and eleven priests. The Catholic population is computed at 2,096,300. With the exception of four dioceses, the figures of population are furnished by the Rt. Rev. bishops themselves or their representatives, and as they are justly presumed to have better means of information on this subject in their respective jurisdictions, than others who rely only upon vague conjecture, their statements must be considered the most reliable.

We learn, that since the publication of the Almanac, the editor has received the following information, which would have been inserted in the proper place, had it been communicated at the right time. At Mt. St. Mary's College, Emmitsburg, *Rev. Michael Feller* is professor of French and assistant teacher of Greek; *Rev. John B. Henri* is assistant teacher of Latin, Greek and French; *Rev. Thos. McCaffrey* is professor of Geography. At St. Mary's College, Wilmington, Del., besides the Rev. President, there are two Rev. gentlemen and six other professors in the institution. Number of students, 86. Terms for classical course, \$150; for English or commercial course, \$125.

Life of Mrs. Eliza A. Seton, Foundress of the Sisters of Charity. By the Rev. C. I. White, D. D. New York: Dunigan & Bro.—Baltimore: Murphy & Co. 12mo. pp. 581.

This long-expected work has at length appeared, and its merits realize the hopes of those who had the happiness to know Mrs. Seton, and fully justify the time and labor employed by the author in its composition. It is not merely a faithful biography, but an extremely entertaining and instructive book. Those who have read Wirt's life of Patrick Henry, and Lockhart's life of Sir Walter Scott, remember with pleasure what charming embellishments the fine taste of those authors has interwoven with the personal narrative, by sketching the characters of the prominent individuals of the circles in which their heroes moved, and the interesting events of the times in which they acted, so as to present, instead of a mere personal history, an image of the "body of the times" in which they lived. In the same manner, the Rev. author of the life of Mrs. Seton makes his readers acquainted, in a very pleasing way, with events intimately connected with her career, and with the character, opinions and sentiments of eminent persons, whose friendly interest in her behalf exercised an important influence on her future destiny. The work before us is not merely the life of Mrs. Seton as a Catholic, but the record of her virtues before she had the happiness of professing the true faith.

It seldom falls to the lot of a lady of Mrs. Seton's grade in society, and eminent intellectual capacity and refinement, to encounter so many vicissitudes and trials as beset her path through life. All may learn from her Christian fortitude, her humble submission to the Divine will, her undying trust in the goodness and power of God, to bear up

against affliction, with a firm reliance that He will guide those who strive to serve Him faithfully, and trust not in themselves, but in Him.

The author has introduced very happily many extracts from the letters and other writings of Mrs. Seton, so as to make herself the narrator of her own thoughts, feelings and trials, and of her travels and observations at home and abroad—thus furnishing specimens of her unstudied, though graceful style of composition; remarkable for its sententious vigor, originality and freshness.

No woman of our country has given so great an impulse to the religious feeling, or imparted so much heroism to the female character as Mrs. Seton: and the invaluable and extended services of the “Sisters of Charity” to education, and in their varied and multiplied works of charity, prove the deep and abiding impression, which her virtues, talents and example have left upon her country. When it is considered that the temper and prejudices of our people were opposed to the existence of religious bodies, partaking of the nature of conventional establishments, the now popular estimation in which the Sisters of Charity are held, is a grateful homage to the virtue, wisdom and zeal of their venerable foundress.

In this work, the life and character of Mrs. Seton are traced from her childhood to her married life in America; afterwards her voyage to and sojourn in Italy; the death of her beloved husband in that country, and her trials there; her return to New York and her conversion to Catholicity, are described with great ability, and the interest is increased by extracts from her letters and journals. Her arrival in Baltimore, the germ of the future society, the conversion of Mr. Seton’s Protestant sisters, the beautiful character and fond attachment of these devoted beings who clung to their beloved sister-in-law until death tore them away, are described with great delicacy and feeling. A truer and more devoted love for each other than existed between these excellent ladies, may hardly be found except in a more exalted sphere than this of our common-place world. The history of the foundation of the institution near Emmitsburg—which might aptly be called the *EXORDIUM OF ST. JOSEPH’S*—of the virtues, poverty and trials of the first members: the extraordinary manner in which pecuniary means were given to found the infant society; its gradual development, growing prosperity and present flourishing condition, is one that cannot fail to interest the lover of virtue, the friend of female education, and the admirer of woman’s heroic devotion to the cause of charity. The following passage of a letter, quoted on page 250, is almost prophetic:—“Rev. Mr. Cheverus no sooner heard of the proposed institution, than he wrote to Mrs. Seton in the following words, dated April 13th, 1809: ‘How admirable is Divine Providence! I see already numerous choirs of virgins following you to the altar. I see your holy Order diffusing itself in the different parts of the United States, spreading everywhere the good odor of Jesus Christ, and teaching by their angelic lives and pious instructions how to serve God in purity and holiness. I have no doubt, my beloved and venerable sister, that He who has begun this work will bring it to perfection.’”

Such a book, we trust, is destined to become a standard work. No biography of the present day is better calculated to inspire the love of virtue, to encourage the practice of charity in its most enlarged sense, and awaken a filial confidence in God. Its usefulness is not likely to be confined to those alone who profess the same faith that Mrs. Seton did: the thoughtful Christian, no matter of what denomination, will find its contents both profitable and pleasant: and the Christian maiden will rise from its perusal with an honest glow of admiration for the dignity of her sex, as she recognizes in it the history of a **TRUE CHRISTIAN WOMAN**.—*Cath. Her.*

C.

A Catechism of Scripture History, compiled by the Sisters of Mercy, for the use of their Schools: Revised by Rev. Dr. O'Reilly, of Maynooth. Baltimore: Murphy & Co. 12mo. pp. 354.

THE object of this compilation is to impart an accurate knowledge of the events recorded in Sacred Writ, and of their chronology, and to familiarize the learner with such parts of the prophecies as prove the Old Testament to be a figure and foreshadowing of the New. The work is well adapted for this purpose. It is stated in the preface, that the publication has the approbation of the Rt. Rev. Dr. Ryan, Bishop of Limerick.

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The Spies; or the Queen's Secret. A Story of the Times of Queen Elizabeth. By Paul Peppergrass, Esq., author of *Shandy Maguire*. Baltimore: Murphy & Co. 2 v. 12mo.

This story is founded on a very probable hypothesis, which refuses to that celebrated personage, Elizabeth of England, the character of "Virgin Queen." The structure of the tale, which is designed to exhibit the curious pranks of Her Majesty, and the mysterious movements to which the secret must have given rise, evinces great ingenuity, while the delineation of character and description of incident are felicitous and pleasing. It gives a most interesting insight into the period of Queen Elizabeth's reign. But, the chief value of the work is the agency which it contributes, in unmasking one of those profoundly vicious characters that presumed, in the 16th century, to reform God's holy Church. In this respect, it forms a triumphant refutation of Anglicanism, by showing, that far from containing any religious element, it was nothing more than the offspring of human depravity. Though, in our opinion, it would not suit indiscriminately every class of readers, it cannot fail to be eminently useful. It evinces a high order of talent directed to a very meritorious end, and gives to the distinguished author a just claim upon the gratitude of the public. These volumes are very neatly printed, and embellished with several fine engravings, and will no doubt have a wide circulation.

Four Lectures on the Offices and Ceremonies of the Holy Week, as Performed in the Papal Churches. By Cardinal Wiseman. Baltimore: J. Murphy & Co. 12mo. pp. 204.

AMONG the productions of the distinguished Cardinal, this is unquestionably one of the most pleasing and instructive. Here are sketched the beautiful relations which the offices of Holy Week bear to the fine arts, painting, sculpture, architecture, music, poetry, and their historical and religious import. The work is peculiarly interesting at this season of the year.

The Real Presence of the Body and Blood of Our Lord Jesus Christ in the Blessed Eucharist, Proved from Scripture. By Card. Wiseman. Baltimore: Murphy & Co. 12mo. pp. 312.

The Scriptural argument on this fundamental dogma, is here triumphantly developed in eight lectures. The volume is embellished with a handsomely executed portrait, in mezzotint, of the illustrious author.

Putnam's Monthly, January, 1853; pp. 120.—Amidst a great deal of frivolous writing there are some good things in this first number, with the usual spice of anti-catholic prejudice and ignorance. A periodical that terms the august worship of the Christian religion a "mummery," is not one that can expect to command patronage among Catholics.

The Catholic Messenger, Thursday, New Orleans, No. 1.—This is the title of a new weekly journal, devoted to the interests of Catholicity. The first number, the only one that we have received, is filled with a variety of instructive matter. It is edited by the Rev. N. Perché, whose ability is a guarantee of its usefulness. We wish him all success. Terms of the *Messenger*, \$4 per annum: subscribers to the *Messenger* and *Propagateur Catholique* are supplied with both papers at \$6 per annum.

The Roman Guardian, Rome, N.Y. Saturday, No. 3.—Another weekly paper, which we welcome into the field. It is edited by Dr. Walsh, at \$2 per annum, in advance. It professes to be a *Roman Catholic, Irish American Journal*, and if it continue to evince the ability which the third number displays, it will render important service to the good cause. It is very handsomely printed.

We have received from Murphy & Co., Baltimore, *A Catechism of Sacred History*, abridged for the use of schools; a very good manual for the younger class of pupils. From A. S. Barnes & Co., New York, *Young's Night Thoughts*, with a memoir of the author and a critical view of his writings; a beautifully printed octavo, with splendid illustrations;—*New American Speaker* by Zachos, and *Reading and Elocution* by Parker and Zachos: both good, the former for more advanced pupils, the latter for beginners. From Henderson & Co., Philadelphia, *Shakspeare Laconies*, a collection of pithy sentences for the student and general reader.

We have also received the following works, which will be noticed in our next issue: Rev. Dr. Dixon's *General Introduction to the Sacred Scriptures*, 2 vols. 8vo., Murphy & Co., Balt.; *Uncle Tom's Cabin*; *Bartlett's Acoustics and Optics*, and *Daries' Practical Mathematics*, A. S. Barnes & Co., N. York; *Hints to a Layman*, Henderson & Co., Phila.

RECORD OF EVENTS.

On the 3d of January, a memorial of the Baptist Union of Maryland was presented in the United States Senate by Mr. Cass, who strongly advocated the prayer of the petitioners, to the effect "that measures be taken to secure to Americans abroad liberty of conscience." We were not aware, before, that American citizens were prevented in foreign countries from adhering to their religious opinions. Certain it is, that there is no Catholic government which prohibits this freedom of religious sentiment, so long as it does not conflict with the established order in the state. Where the entire population of the country profess the Catholic religion, where this faith is intimately interwoven in the social and political existence of the people, where the system of Protestant propaganda cannot be introduced without threatening the country with revolution, it is not surprising that precautionary measures should be adopted to protect the national religion, and to guard against innovations which would tend to the destruction of social order. This is precisely the case. Catholic governments do not object to the liberty of conscience or of worship, when it is confined to those who claim it. But, the system of proselytism, which is carried on by the dissemination of tracts and other books in which the religion of the nation is denounced as a vile superstition, and the existing political order decried as a cruel tyranny, for the purpose of deceiving the ignorant; a system which is also powerfully aided by the distribution of foreign gold, in order to swell the number of its partisans, is an evil against which the laws in some European countries have adopted wise restrictions. This is nothing more than what every Protestant government has done. It is plain that there must be a limit to the extravagances of human blindness. Every State in our Union prohibits certain crimes, which sectarians of modern times have attempted to make lawful. If Mr. Cass would carry out his petition, he would be obliged to appeal to all the Protestant governments of Europe for modification of their existing laws, and even if he succeeded, they would do nothing more than what the Protestant principle of private judgment would authorize, while it would be no guide whatever for the legislation of Catholic states, where the whole population profess one faith, and could not, without violence and revolution, be enslaved to another. We do not believe in the professions of zeal for religious liberty, which the Baptist memorial and other demonstrations of this kind would have us accept. There is much more of religious tyranny in all this than love of religious freedom. As a proof of it, we may refer to another exhibition of this sort, which recently took place in New York. On the 7th of January a numerous meeting was held in that city, to express "the sympathy entertained by the friends of religious freedom respecting the Madiai family." The two Madiais, husband and wife, have acquired such notoriety that our readers are no doubt well acquainted with their history. But, by way of preface to what we wish to say, we will state that they were convicted in Tuscany, on the 4th of June, 1852, for an attempt at Protestant propaganda, which is prohibited by the laws of the land, and were punished with imprisonment. It is not true, as the newspapers have almost universally represented, that they were condemned for possessing and reading the Scriptures. This is so far from being the fact, that others who were on trial with them, and who, it was proved, had received the Bible from the proselytizers, were acquitted and dismissed without punishment. Moreover, the Madiais are allowed, in their confinement, not only to have the Scriptures, but also the attendance of a Protestant minister. This being premised, we contend that the demonstration in New York was anything but creditable to the Rev. gentlemen who figured so conspicuously in the proceedings. They made pompous statements, eloquent speeches and high-flowing resolutions, and for what? For an expression of sympathy in behalf of two individuals in Tuscany, who have been enticed from the Catholic faith, and who, for their violation of law, have been placed in confinement. The gentlemen are shocked by this outrage against Christian liberty, and they cannot refrain from standing forth in vindication of religious free-

dom. But, where was this love of religious freedom when the Catholic Cantons of Switzerland were despoiled of their rights by an impious and radical government; when their colleges and schools were abolished, their convents pillaged, and their pastors imprisoned or banished the country? Where was this love of religious freedom when the British government passed the ecclesiastical titles bill? Facts like these, and many others that might be adduced, prove that the professions of zeal for religious liberty so often put forth by Protestant agitators, mean simply that the object of their aspirations is liberty for Protestants: they wish Protestant propagandists to have every facility for robbing a Catholic people of what is dearer to them than any earthly possession; but they care not a straw for the religious liberty of Catholics. Let a Catholic people be persecuted for the faith; let Catholics be denied the freedom of worship, as is the case more or less under every Protestant government in Europe; let our convents and churches be burned; let the noble confessor, for publishing the truth against a shameless apostate, become the victim of crying injustice; all this excites no sympathy in behalf of the sufferers, nor does it call forth a meeting to vindicate the cause of religious freedom.

A resolution was recently passed by both houses of the legislature of New Hampshire, to the effect that the provision in the Constitution of that State, termed the "religious test," is "unjust, anti-republican and contrary to the spirit of the age."

ARCH-DIOCESS OF BALTIMORE.—Religious Reception.—On the 6th instant, at the Convent of the Visitation, in this city, Miss Bettie M. Combs, (Sister Mary Paula,) of St. Mary's county, Maryland, and Miss Teresa McAtee, (Sister Mary Innocent,) of Harford county, Maryland, were admitted to the religious habit. The Very Rev. Mr. Coskerry, V. G., assisted by the Rev. Mr. Flaut, performed the ceremony and preached on the occasion.—*Cath. Mir.*

ARCH-DIOCESS OF CINCINNATI.—From a report of the Female Orphan Asylum in Cincinnati, in the *Catholic Telegraph*, we learn that the receipts for the year 1852 were \$3,248 08; expenses \$3,350. Five of the small children died during the year. The average number of orphans in the house was 145-150. At a recent fair, held for the benefit of the institution, the proceeds amounted to \$3,613 64. Expenses of the Diocesan Theological Seminary for 1852, including board, tuition, &c., of eighteen students abroad, \$5,508 50; receipts from various sources, \$2,500 70. There are at present 18 students in the institution and 21 in other seminaries.

The following information is curious and useful:—*Marriages, Baptisms and Deaths in the Roman Catholic Congregations of Cincinnati, during the year 1852.*

Marriages. Baptisms.	Marriages. Baptisms.
St. Peters' Cathedral, 291	648
St. Francis Xavier, 190	691
St. John, 155	627
St. Paul, 112	288
St. Patrick, 112	235
St. Mary, 97	318
St. Philomena, 73	263
St. Joseph, 68	282
	No returns from New Port.
	1,344 4,034

These statistics are divided between English and German Churches as follows:

English,	689 Marriages 1,792 Baptisms 1,079 Deaths
German,	635 do 2,242 do 1,328 do

These statistics exhibit a result very different from what had been expected. The increase in the number of American and Irish Catholics is extraordinary, and affords a most gratifying assurance of the progress of the faith. Though the German Catholic congregations have not increased in an equal ratio, yet it must be remembered that great numbers have left the city, and large Catholic settlements have been formed in the adjacent counties of Ohio. The taxes and school-laws have banished many of the German Catholics from the city.—*Cath. Tel.*

Dedication.—The new church of St. Joseph, at Egypt, four miles from Minster, Auglaize county, was blessed on the 12th December, by Rev. Adam Kunkler. It is a handsome frame, 35 by 55 feet.—*Ibid.*

DIOCESS OF PITTSBURG.—*Ordinations.*—Rev. Amandus Wimmer, O. S. B., was ordained Priest, on Tuesday, the 20th of November, and Rev. P. A. Wirth, O. S. B., was also ordained Priest, on Monday the 6th of December.—*Pitts. Cath.*

Religious Profession.—Miss Eugenia Bowen (Sister Philip Neri) received the White Veil, in the Convent of the Sisters of Mercy, on Wednesday, the Feast of the Conception.—*Ibid.*

Church Burned.—The Catholic church at Vogelbacher's, Clarion county, was accidentally destroyed by fire on the 8th of December.

DIOCESS OF NEW YORK.—A fair was lately held at Newark, for the Orphan Asylums, which realized \$1,600. A new church at Springfield, New Jersey, was dedicated to the service of Almighty God, under the patronage of St. Rose of Lima, December 26th, by Very Rev. John Loughlin.—*Freem. Journ.* One hundred and thirty persons were confirmed by the Most Rev. Archbishop Hughes, in St. Charles Borromeo's church, Brooklyn, on the 7th of December. A new church was recently dedicated by the same prelate, at Fort Hamilton, New York.

Education.—Application was lately made to the Common Council of Jersey City, for the proportion of the school fund, to which St. Peter's Catholic School is entitled, under the school law of that State. This, it appears, the Council refused, upon the ground that "schools subject to Church discipline," are not such as come within the meaning of the law.—*Cath. Cate.*

DIOCESS OF GALVESTON.—*Ordination.*—On the 18th December, Bishop Odin, of Galveston, conferred Sacred Orders on the following:—Priesthood on M. Claudius Dumas; Deaconship on MM. Adolphus Desarnault, Bartholomew Deeperry, Nicolas Feltin and Louis M. Planchet; Sub-deaconship on Messrs. John Claudius Neraz and George Metz.—*Cath. Misc.*

DIOCESS OF PHILADELPHIA.—*Ordination.*—On Saturday, December 18th, the Right Rev. Bishop Neumann, celebrated Pontifical Mass in St. Peter's Church, and ordained Priest the Rev. Mr. Muller, C. M., one of the Professors in St. Charles' Seminary; Mr. Cobbin, a student of the Seminary, was on the same occasion ordained deacon.—*Cath. Instructor.*

Confirmation.—We learn from the same source that the Rt. Rev. Bishop Neumann confirmed 160 persons in St. Philip's Church, Philadelphia, on the 26th of December.

DIOCESS OF HARTFORD.—*Religious Reception.*—On Wednesday, the Feast of the Immaculate Conception, Miss Margaret Reynolds was admitted to the White Veil and Religious Habit, in the Convent of Mercy, at Providence, Rhode Island. Her name in religion is Sister Mary Martina. On Tuesday, the Feast of St. Thomas, Ap., the White Veil and Religious Habit were, in the same institution, conferred on Miss Jane Josephine Fitzgerald, who took the name of Sister Mary Angela.—*Cath. Mir.*

CONVERSIONS.—Two distinguished Germans, Baron Rochus von Rochow and Pfieß von Diersdorf, abjured Protestantism on the 10th of December, in the Cathedral of Breslau. Lord Charles T. Thynne made his first communion at Clifton, England, December 12th. This convert was a Canon of Canterbury, and held a valuable living in Wiltshire, both of which, of course, he sacrifices to his religious convictions. Lord Charles is the son-in-law of the Protestant Episcopal Bishop of Bath and Wells in England, and the uncle of Lord Bath, both of whom may follow Lord Charles' example.—*Rom. Guardian.* On the Feast of the Epiphany, at Catskill, New York, Mr. Norman C. Stoughton, who had previously renounced the Episcopalian ministry, was received into the Catholic Church, with Mrs. Stoughton and three small children.—*Freem. Journ.* The Right Rev. Dr. Ives, Protestant Episcopal Bishop of North Carolina, adjured the errors of the sect, and made a public declaration of the Catholic faith at Rome, Italy, on the 26th of December. It is stated that Prince Huckler Maskau, the distinguished traveller, has embraced the Catholic faith. Mr. Francis R. Wegg Prosser, late member of parliament from Herefordshire, was received into the Church lately, by the Right Rev. Dr. Grant, Bishop of Southwark, England. Mr. Hasert, a Lutheran minister at Bunzlau, Germany, recently renounced the errors of Protes-

tantism. The Princess Caroline Wass, of Germany, was received into the true Church on the 4th of December.

DEATHS.—At the Convent of the Visitation, Frederick, Maryland, on the 5th January, Sister Mary Catherine. She was the youngest daughter of John Plunkett, Esq., of Longford, Ireland, and only sister of the Rev. Pastor of Martinsburg, Va.—*Cath. Mirror.* At the Convent of the Visitation, in Wheeling, Virginia, on the 6th January, Sister Clare Agnes Jenkins, daughter of the late Felix Jenkins, of Baltimore, in the 29th year of her age.—*Ib.* From the New Orleans *Propagateur Catholique* we learn the death of Brother Victor, (Mr. Thomas Walsh,) a professed member of the congregation of the Brothers of St. Joseph, and Director of the Orphan Asylum. The deceased was in his forty-second year, a native of Drogheda in Ireland, and distinguished for many virtues, but especially his deep humility, which made him abandon an honorable position in the world, and bury his talents and virtues in the shades of a religious life. *Cath. Miscellany.* At Mt. Hope, Baltimore, December 17th, Sister Thrasilla Cassilly, of the society of Sisters of Charity. At St. Louis, Missouri, Sister Mary Rose, (Feehan,) of the same society. At Cincinnati, January 4th, Mrs. Juliana Williamson, late of Baltimore, Maryland, aged 82 years. Count Walsh, the last survivor of the Irish Brigade in the service of France, died at Paris on the 10th of December. The Right Rev. Wm. O'Higgins, D. D., Bishop of Ardagh, Ireland, died on the 3d January, at his residence at Ballymahon.

IRELAND.—The Catholic press in England and Ireland is out upon Messrs. Keogh, Sadleir and O'Flaherty, for having accepted office under the new coalition ministry, which is supposed to be not much, if anything, more favorable to the true interests of Ireland and the Church than its predecessor. The Aberdeen Cabinet is one of which the Catholic party, as is stated elsewhere, have just reason to be suspicious, and therefore they have need of all the force they can command, to urge their rights, and resist an illiberal opposition in parliament. So far, the Irish brigade has nobly sustained itself, and Messrs. Lucas and Shee particularly have acquired an honorable prominence by their effective speeches on tenant-right. The loss of a few members from its ranks will only serve to excite the rest to greater vigilance and unanimity. From the correspondence of the *Catholic Mirror*, we learn the following statistics of the Church in Ireland: 4 archbishoprics, 24 bishoprics, 2,227 churches, 2,714 priests; which show an increase in the number of churches and clergy, as compared with preceding years. The Rev. Mr. Gillick has succeeded Dr. Dixon in the chair of Scripture at Maynooth. The Earl of St. Germain's, Lord Lieutenant of Ireland, arrived at Dublin on the 6th January.

ENGLAND.—The following is the composition of the Aberdeen Ministry:—Earl of Aberdeen, First Lord of the Treasury; Lord Cranworth, Lord Chancellor; Earl Grenville, President of the Council; Duke of Argyle, Lord Privy Seal; Viscount Palmerston, Home Department; Lord John Russell, Foreign Department; Duke of Newcastle, Colonial Department; Mr. Gladstone, Chancellor of the Exchequer; Sir James Graham, First Lord of the Admiralty; Sir Charles Wood, President of the Board of Control; Sir William Molesworth, Office of Works, &c.; Mr. Sidney Herbert, Secretary-at-War; Marquis of Lansdowne, without office; Viscount Canning, Postmaster General; Mr. Cardwell, President of the Board of Trade; Mr. Bernal Osborne, Secretary to the Admiralty; The Hon. H. Fitzroy, Under-Secretary of State for the Home Department; Mr. F. Peel, Under-Secretary of State for the Colonies; Lord Wodehouse, Under-Secretary of State for Foreign Affairs; Mr. Grenville Berkeley, Secretary to the Poor Law Board; Sir A. Cockburn, Attorney-General; Lord St. Germain's, Lord-Lieutenant of Ireland; The Right Hon. M. Brady, Lord Chancellor of Ireland; Mr. Brewster, Attorney-General for Ireland; Mr. Keogh, Q. C., Solicitor-General for Ireland; Mr. John Sadleir, Lord of the Treasury; Vice-Chancellor Sir George Turner has been appointed one of the Lords Justices of Appeal, in the room of Lord Cranworth; Sir W. Page Wood succeeds Sir George Turner as Vice-Chancellor; Junior Lord of the Treasury (besides Mr. Sadleir,) Mr. Bouvier; Joint Secretaries to the Treasury, The Right Hon. G. Hayter and Mr. Wilson; Solicitor-General, Mr. Bethell;

Lord Advocate of Scotland, Mr. Moncrieff; President of the Poor Law Board, Right Hon. M. T. Baines; Chancellor of the Duchy of Lancaster, Right Hon. E. Strutt; Chief-Secretary to the Lord Lieutenant of Ireland, Sir J. Young; Lord of the Admiralty, Hon. W. F. Cowper; Judge-Advocate-General, Mr. C. P. Villiers; Joint Secretaries to the Board of Control, R. Lowe, Esq., and A. H. Layard, Esq.; Vice-Chamberlain of Her Majesty's Household, Lord E. Bruce; Treasurer of Her Majesty's Household, The Earl of Mulgrave.

How this Cabinet is viewed by the Catholic party, may be gathered from the *Tablet*:

"So far as I can ascertain the opinion of independent Catholics, lay or clerical (and I have conversed with many,) is very much in accordance with that which has been already expressed in your columns—that it is well for Catholics to regard the new administration, if not with suspicion, at all events without any very ardent or unhesitating devotion. I find great stress laid on the simple fact, that the majority of the members of the cabinet supported the Titles Bill. And though it is quite true that Aberdeen and Graham opposed it, the latter intimated that if he had been in office he should have found it necessary to introduce some measure: and as to the Premier, he is by no means the most influential or powerful member of the cabinet, of which he is the nominal head; and to talk of 'controlling' such men as Russell and Palmerston, is pure nonsense. And as to Gladstone and the rest of the Peel party, I find no faith is placed in them. By far the most important features of the new administration are, their promulgation of a new parliamentary reform, and the presence of Molesworth in the cabinet. Any extension of the representation would certainly favor really Liberal principles, and this is a better security to all classes of the community than the composition of a coalition administration. This reminds me to revert to what I write, principally to express the opinions entertained by independent Catholics of the new government. I say independent, for I need hardly state that those who are connected with the ministry, or are connected with those who are, speak in terms extremely eulogistic and congratulatory, and say a 'better government could not be formed,' and 'that to oppose it would be faction.' Independent Catholics, however, adopt a very different tone. They say it is impossible to tell what principles the members of such a coalition mean to act upon; and probably they hardly can know very clearly themselves. That the natural course of things is for the most powerful members of the cabinet to carry it, who are the authors of the Titles Bill; and that others, like Graham and Gladstone, are not to be relied upon, and would go with the strongest. That this being so, the introduction of a few Catholics into minor offices, without any influence in the cabinet, cannot in the least affect the course of policy adopted by the government; and in the event of its proving hostile to Catholicism, would be a sad snare to the individual Catholics themselves, and tend to sow disunion and dissension among the Catholic party, and deprive them of their main strength. The universal opinion among independent Catholics is, I can venture to affirm, that it is best to 'stand aloof' from the new government, and that it would be very bad policy for the Catholic party to commit themselves to any party support of it, but that they ought simply to vote according to their measures. And even as it is, I have heard it questioned on all sides whether these measures are not likely to be less favorable than they otherwise might have been, upon this very account, that the Catholic party may be supposed to be weakened and divided by some of its leading members being in the ministry."

FRANCE.—Napoleon III continues to commend himself to the respect of the French nation. On New Year's Day, previous to the official receptions, he received the respects of his civil and military household, as is usual on the morning of the new year. He afterwards heard Mass in the chapel of the Tuilleries, received the visits of the members of his family, and then commenced, at half-past eleven o'clock, the official receptions, which were conducted with considerable pomp. The proceedings took place in the Salle de Trône, the Emperor being surrounded by all his household, military and civil. These receptions would have commenced with the French Cardinals, had they not been detained in their respective dioceses by the solemnities of Christmas. The Pope's

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Nuncio entered the presence-chamber at the head of the Diplomatic corps, and addressed his congratulations to the Emperor. Napoleon, on returning thanks, said: "I trust, under the Divine protection, to be able to develop the prosperity of France, and to secure the peace of Europe." The Senate followed, and then came the Archbishop of Paris and his Clergy; the members of the Legislative corps; the Council of State; the Judges of the Court of Cassation and of the other law courts; the Institute; the Prefect of the Seine; the Prefect of Police; the Mayors of Paris, &c., &c. All the persons composing these bodies passed most rapidly before the Emperor; as their reception only occupied half an hour. Next came the chamber of notaries; the syndics of the agents-de-change; the members of the Beaux-Arts; the professors of the Polytechnic School; the College of France, &c., the reception of whom took up another half-hour. Then at one o'clock came the officers of the National Guard of Paris and of the Banlieue; and lastly, at half-past one, the most brilliant and most numerous body of all, namely, the general and field officers of every branch, with the professors of the various military schools, and other special bodies connected with the army; and last of all, the old officers of the empire. The receptions had concluded at a little before three o'clock. The Emperor then left the Tuilleries, and proceeded to pay a visit to his uncle, King Jerome, who had been confined to his bed for several days past with an attack of influenza, which is so prevalent during the present season.

The Imperial Household.—By a decree, dated the 31st December, 1852, the Emperor has named the Bishop of Nancy, Chief Almoner of his Household; Marshal Count Vailant, Senator, Grand Marshal of the Palace; Colonel Baron de Beville, First Prefect of the Palace; the Duke de Bassano, Senator, Grand Chamberlain; the Count Bacchicchi, First Chamberlain; Marshal de Saint Arnaud, Senator, Minister of War, Grand Equerry; Colonel Fleury, First Equerry; Marshal Magnan, Senator, Commander-in-Chief of the Army of Paris, Master of the Hounds; Colonel Edgar Ney, First Aide of the Master of the Hounds; the Duke de Cambacères, Senator, Grand Master of the Ceremonies.

The inauguration of the *Church of St. Genevieve*, (late the Pantheon,) took place with extraordinary pomp, on Monday, January 3d, the Feast of St. Genevieve. The previous day, the relics of St. Genevieve were exposed in the metropolitan church of Notre Dame, at the entrance of the choir, during the first Vespers of the Festival. In the evening of the same day, one of the Archdeacons of the diocese went to the new church, to reconcile it canonically. At nine o'clock on Monday morning the ceremony commenced with the translation of the relics from the church of Notre Dame to that of St. Genevieve. The procession, consisting of the Chapter of Notre Dame, and representatives from many parishes within and without Paris, issued from the Cathedral, preceded by the cross. The reliquary was borne by Deacons, clothed in dalmatics of cloth and gold; they were followed by the body of the Clergy in surplice and stole, the students of St. Sulpice, and the Canons of Notre Dame, arrayed in vestments rich in gold and embroidery. After Mass the Archbishop, arrayed in cope of cloth of gold, and mitre of the richest material, his crosier borne by his Assistant, ascended the pulpit, and delivered a discourse, in which he gave an historical sketch of the church, now again reopened for Catholic worship. The "Te Deum" was then chanted, and the effect was powerful when the first burst of the organ swept through those noble aisles. The Archbishop then pronounced a solemn benediction and retired.

Rome.—The Sacred Congregation of the Index has condemned the following works, in a decree of December 14th: *La Filosofia delle Scuole Italiane*, by A. Franchi; *Theologia Dign. et Moralis* of Bailly, (until it be corrected;) *Philosophie du Mariage*, by A. Debay; *La Bibbia, Canti di G. Regaldi*; *Maria la Spagnuola*, by V. Ayguals.—Mgr. Malteucci has been appointed Director-General of Police.—It is stated in the *Cologne Gazette*, that the Court of Rome has addressed a circular to all the European powers, inviting them to take a warm interest in the Herzegovine and Bosnia, where the Christians are much exposed to the persecutions of the Turks.—Mgr. Pallegoix, Bishop of Malos, V. A. of Siam, lately passed a few days at Rome. He was accompanied by two young

Siamese, whom he has had the honor to present to the Holy Father. His lordship brought with him a letter from the King of Siam addressed to the Pope. This remarkable document was written in English, and interpreted to the Holy Father by Monsignor Talbot. It was full of respectful expressions towards the Sovereign Pontiff. The King said in it that he had been long informed by the English journals of the elevation of his Holiness to the Pontifical throne; that the Bishop of Malos, his great friend, having asked of him permission to visit his native country, and offer his homage to the Holy Father, he had gladly seized on this opportunity to write to his Holiness, and commence with the Sovereign Pontiff those friendly relations which he hoped to continue. "I have not as yet," said the king, "faith in Christ; I am a pious follower of Buddhism, but I only hold to the philosophy of that religion which has been disfigured by such numerous and absurd fables that I think it will not be long in disappearing from the world. Your Holiness may be persuaded that under my reign there shall be no persecution against the Christians, and that the Roman Catholics shall be very specially protected, and shall never be employed at any superstitious ceremony contrary to their religion, as I have charged the Bishop of Malos to explain to your Holiness." To this letter was subjoined the address of the king, containing these principal names, *Chao Fa Phra: Paramander Moha-Mongkut*—i. e., "Prince of Heaven, Most Excellent Lord of the Great Crown." His Holiness was greatly pleased with this letter, and expressed his intention of replying to it, and of sending the king a handsome present. He gave the two little Siamese each a cameo, and a cross made of coral.

SWITZERLAND.—We read in the *Univers*:—"The Catholics are not the only people in Switzerland who believe that the re-establishment of the empire must exercise an influence over their country; the Radicals show the same pre-occupation. They do not return to the ways of justice, but they are less ardent in oppression. This, indeed, is on their part but a moment of hesitation; they renounce none of their projects.

"Several facts have just occurred to show that the Swiss people, from the instant it has the power of declaring itself, acts like a Catholic people. The Radicals have not yet been able to corrupt it. In the Valais, the Conservatives have succeeded in causing to be inscribed in the new constitution, an article which obliges the government to conclude a concordat with the Holy See on religious affairs. At Friburg, the Municipal Council had decided to demolish the collegiate church of Notre Dame; but the people, in their communal assembly, have quashed this revolting decision, and the Canons of Notre Dame will cause their church to be restored at their own cost. Lastly, at Soleure, the government had proposed to suppress the convent of the Dames Capucines; but the Grand Council, obeying the wishes of the canton, has rejected this proposition, and declared by a strong majority for the preservation of the convent. The Bishop of Bâle addressed on this occasion a very energetic letter to the canton of Soleure, and the women belonging to all classes of society have signed a warm petition in favor of these religious; finally, public opinion has declared itself in so clear a manner that the Grand Council has been obliged to reject the project of the government. These three facts prove that the Catholic people, even in the radicalised cantons, has remained profoundly attached to the cause of the Church. If the Catholic Cantons could be delivered from the yoke of the Radicals, we should very soon see the spirit of order and the love of religion predominant. But whilst the sect of the humanitarian philosophers, the coterie of the Freemasons, the beaureaucrats without faith, the parvenus of 1830, and the allies of the London propaganda shall be enabled to exercise a terrorism without bounds, the good tendencies will be vain, and will scarcely betray themselves by a few isolated acts. These acts will do nothing but irritate the oppressors. Thus it is announced that the measures against the Chapters of the canton of Soleure will be resumed next spring, and that already the adherents of the 'Young Switzerland' are taking great pains with the view of causing the new concordat demanded by the Catholics of the Valais to come to nothing.

"The Committee of Posieux being suppressed by order of the government of Friburg, the President, M. Charles, late Councillor of State, has just published an appeal

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to the Swiss people in favor of the canton of Friburg. There is nothing unfortunately to expect from this manifestation. Berne will not listen to the complaint of the Catholics. Will it be listened to, by way of amends, at Paris and Vienna?"

SARDINIA.—Recent intelligence seems to indicate that better counsels begin to prevail in the Sardinian government. The heroic firmness of the episcopate in resisting the encroachments of the civil power has had its effect. The civil-marriage bill, recently entertained in the Chambers, and which aimed at the complete secularization of the matrimonial contract, has been rejected by the Senate. The Bishops thus conclude their pastoral letter on this subject:

"1. Nothing, in virtue of any civil law, can ever be considered as innovated, changed, or annulled, of all that on the subject of the Sacrament of Marriage is found to be sanctioned, regulated, and defined by the Church, principally by the Holy Council of Trent, whether as to married persons and their obligations, or as to the number and nature of the impediments, as well prohibitive as diriment, or as to the motives of dispensation, and the means of obtaining them, or, finally, as to the Ecclesiastical judgments in causes matrimonial.

"2. Whosoever, among our diocesans, shall profess, defend, or teach, on the Sacrament of Marriage, doctrines which are contrary to those which are taught and fixed by the Holy Catholic Church, and particularly defined in the canons of the Holy Council of Trent, and in the dogmatic constitution *Auctorem fidei*, will by such acts voluntarily separate himself from the communion of the Church, and will incur all the penalties which she has fulminated against the heretics and fautors of heresy.

"3. Whosoever, among our diocesans, shall contract marriage in any other form than that which is prescribed by the Holy Church, will, *ipso facto*, incur the greater excommunication.

"4. Consequently, those who shall render themselves guilty of offences foreseen and determined in the foregoing second and third articles, will be deprived *ipso facto* of all participation in the Holy Sacraments, as well during their life as at the hour of death, unless they have first suitably retracted their errors, repaired their misdeeds and their scandals, and caused their marriage to be legitimated according to the prescriptions of the Church, or unless they have separated themselves from the person whom the Church could merely regard as a concubine.

"5. In like manner, every person guilty of the aforesaid offences who shall come to die, without first being reconciled with God and with His Church, will be deprived of ecclesiastical burial.

"6. The children born of a marriage contracted otherwise than according to the rites of the Holy Church, will be considered as the offspring of a real concubinage, and treated as illegitimate with reference to all the advantages which, according to the rule of the holy canons, cannot be derived except from marriage validly contracted.

† LUIGI, Archbishop of Turin.

† FILIPPO, Bishop of Asti.

† GIOVANNI ANTONIO, Archbishop of Saluzzo.

† FR. GIOVANNI TOMMASO, Bishop of Mondovì.

† CONSTANZO MICHELE, Bishop of Alba.

† FR. CLEMENTE, Bishop of Cuneo.

† FR. MODESTO, Bishop of Acqui.

† GIOVANNI ANTONIO, Bp. of Luza.

† LUIGI, Bishop of Ivrea.

† LORENZO, Bishop of Pignerol.

MELCHIORRE ALRATE, V. G. Capitular of Fossano.

"November 18th, 1852."

HOLLAND.—*A Catholic Hierarchy for Holland.*—We read in a Dutch journal, the *Woordbrabander*:—"It is announced that Mgr. Zurisen, Bishop of Lura in partibus, V. A. of Ribourg, will be named Archbishop of Holland—that is to say, to the first charge of the Catholic Church in the kingdom of the Netherlands. This would be the commencement of a new organization, consequent on the abolition of the Concordat of 1827, and of the convention of 1841, an organization of which the Ministers of Justice and of Foreign Affairs have spoken on the discussion of the budget."

On this the *Univers* remarks:—"It is well known that negotiations have been for some time going on between the Dutch government and the Holy See for the re-establishment of the Catholic Hierarchy in the Netherlandish kingdom. According to the latest advices we have received, those negotiations were at length on the point of completion. But we do not know if things are so far advanced as the news given by the *Woordbrabander* would lead one to believe. The wishes of the Netherlandish Catholics would be crowned on the day when Pius IX, meeting with no obstacle on the part of the government, shall be able to do for the churches of Holland what he has done for the churches of England."

ANOTHER MARTYR.—The November number of the *Annals of the Prop. of the Faith*, mentions the martyrdom of Rev. Mr. Bonnard, a native of Lyons, who was beheaded for the faith in Tong-King, in May last.

LITERARY INTELLIGENCE.—Among the publications that have recently appeared in Europe, are:—Manning's *Sermon at the Synod of Oscott*.—Mr. Belaney's *Letter to the Bishop of Chichester, assigning his reasons for leaving the Church of England*.—St. Peter, his name and his office, as set forth in the *Holy Scripture*.—A second edition of Anderdon's *Lectures on the Roman Catacombs*.

The following important publications are announced as in press and nearly ready:—The Abbé Gosselin's work on the *Temporal Power of the Popes in the Middle Ages*. This is the first of Dolman's Library of Translations.—Cardinal Wiseman's *Essays*, in 3 vols. 8vo.

L E N T .

Regulations to be observed during Lent in the Arch-Diocese of Baltimore.

- I. All the faithful who have completed their twenty-first year are, unless legitimately dispensed, bound to observe the Fast of Lent.
- II. They are to make only one meal a day, excepting Sundays.
- III. The meal allowed on fast-days is not to be taken till about noon.
- IV. At that meal, if on any day permission should be granted for eating flesh, both flesh and fish are not to be used at the same time, even by way of sauce, or condiment.
- V. A small refreshment, commonly called *collation*, is allowed in the evening; no general rule as to the quantity of food permitted at this time is or can be made. But the practice of the most regular Christians is, never to let it exceed the fourth part of an ordinary meal.
- VI. The quality of food allowed at a collation is, in this diocese, bread, butter, cheese, all kinds of fruit, salads, vegetables, and fish. Milk and eggs are prohibited.
- VII. General usage has made it lawful to drink in the morning some warm liquid; as tea, coffee, or thin chocolate, made with water.
- VIII. Necessity and custom have authorized the use of hog's lard, instead of butter, in preparing fish, vegetables, &c.
- IX. The following persons are exempted from the obligation of fasting: young persons under twenty-one years of age, the sick, pregnant women, or giving suck to infants, those who are obliged to hard labor, all who through weakness cannot fast without great prejudice to their health.
- X. By dispensation the use of flesh-meat will be allowed at any time on Sundays, and once a day on Mondays, Tuesdays, and Thursdays, with the exception of the first four days, and all Holy Week.
- XI. Persons dispensed from the obligation of fasting on account of tender or advanced age, or hard labor, are not bound by the restriction of using it only at one meal, on days on which its use is granted by dispensation. Others dispensed from the fast for other causes, as well as those who are obliged to fast, are permitted to use meat only at one meal. By order of the Most Reverend Archbishop.

BALTIMORE, January 22, 1853.

THOMAS FOLEY, *Secretary.*

The first day of Lent will fall, this year, on Wednesday, the 9th of February.